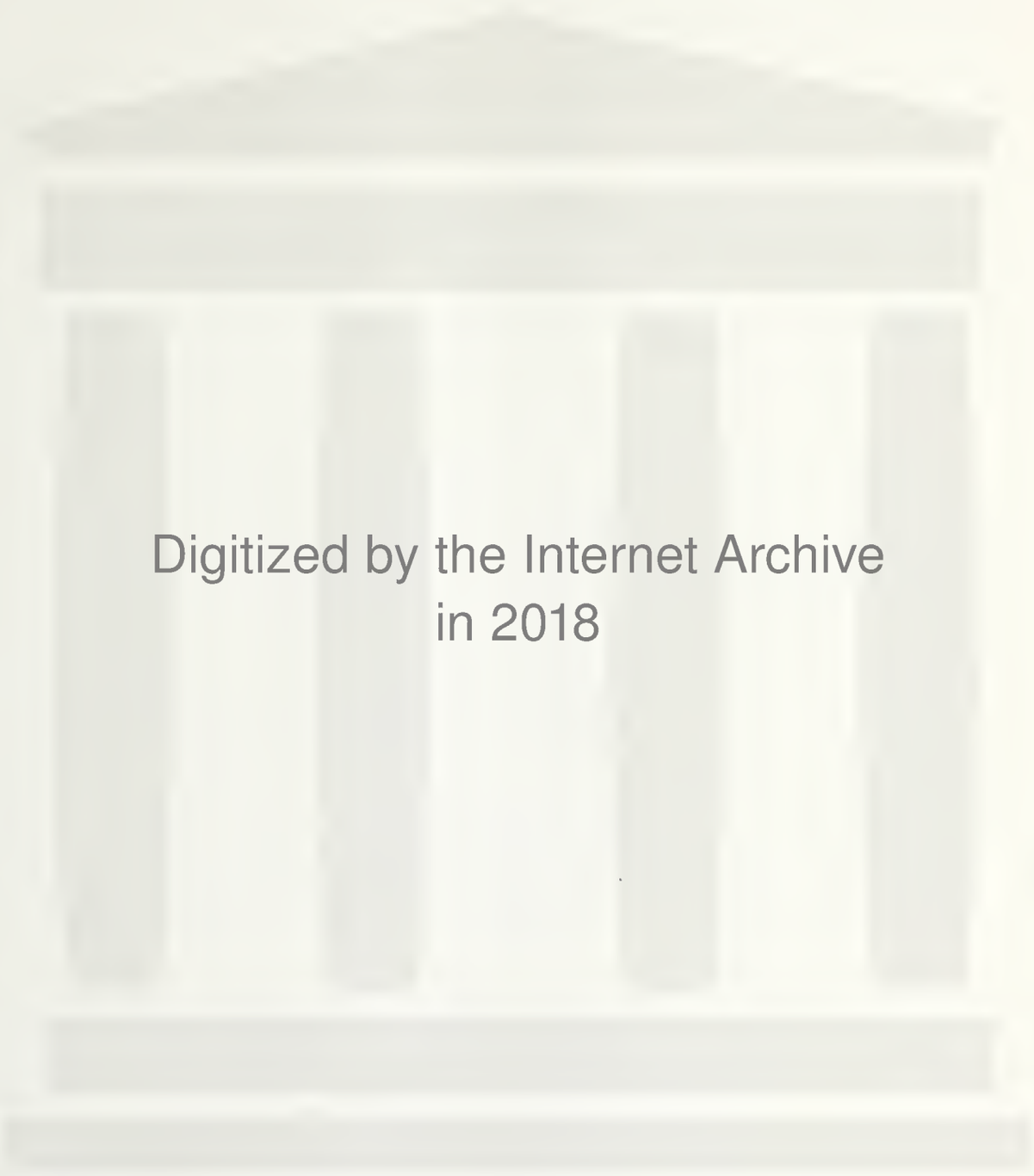
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HISTORY AND GENEALOGY

of

THE ALSASTIAN BRANCH

of

THE EBERLY FAMILY IN EUROPE AND AMERICA

together with

A SURVEY OF THE CLOISTER AT EPHRATA

Lancaster County

PENNSYLVANIA

by

DAVID G. EBERLY

-oOo-

Ye Eberlys of the 19th and 20th centuries, and those who take our places as we fall; to all of you my greetings and good wishes.

The appearance of light in a world of darkness was the beginning, and in that beginning the sun rose in the east and set in the west. The moon and stars shown by night and to the naked eye became invisible in daytime. These heavenly bodies have given heat and light to millions and millions of human beings who have passed away, and the work of a few of these is the history of the past.

The author of this short history believes that after an examination of the best authorities, as well as information obtained from the oldest inhabitants to whom history was handed down by former generations that this is as correct a chronology as it is possible for anyone to collect, and that it will be universally accepted as such, with the exception of a few, who may still profit by mistakes that have been made when this record was in the making.

If the writer of these pages has set down, as he believes, facts showing the true, unprejudiced and unbiased conditions as they existed in the days gone by, he is satisfied that he has given to posterity, within these covers, information of priceless character, and he trusts that it will be received in the spirit and labor in which it was conceived. That all will be pleased with the history the writer does not anticipate, nor does he expect to escape adverse criticism.

It is hoped, however, dear reader, that as history is but a record of past events, and as a task of considerable magnitude confronted the author in compiling this work, you will overlook and excuse any mistakes and errors that may have been made as "To err is human, to forgive, divine."

The author takes this opportunity of thanking those who have so kindly contributed information for the compilation of this work. This has saved labor and added valuable information which could not have been obtained by, or through any other source, and as the years go by will become more valuable for having been preserved in this record.

The author also takes great pleasure in mentioning a few of the many publications which he has consulted; in all of which, information of an inestimatable interesting nature has been found, and without which this history could not have been written.

To the authors of the following publications the writer is greatly indebted:

Bible, The
Biography of American Physicians and Noted Surgeons by Stone
Biographic Memorial of John Eberle by Levi Martin
Biographical Annals of Cumberland County
Biographical Annals of Lancaster County by J. H. Beers & Company
Book by Rev. Endress
Blecher's History of Religious Denominations
Brief History of Ephrata by Chas. S. Yeager,
Broadside Against the Moravians by Israel Eberly
Cassel's History of the Mennonites
Chronicon Ephratense by Lamech & Agrippa(Jacob Gass and Peter Miller)
Colonial Archives
Das Evangelische Convent (Printed in Strassburg)
Der Wandel eines Einsamen (The Life of a Solitary) by Israel Eberly
Elge, Notes and Queries
Fresenius Nachrichten III
German Sectarians of Pennsylvania Vols. I, II & III by Julius F. Sachse,
Hazard Register,
Hinke Early History of the Reformed Church
History of The Brethern by Martin G. Brumbaugh,
History of the Heinrich Eberly Family and their Descendants by Rev. E. Elmer Sensenig,
History of Penna. by Sherman Day
History of Lancaster County by Ellis & Evans
History of Penna. by Gordon
History of Penna. by William H. Elge,
History of the Reformed Mennonites by Daniel Musser
History of Greene County, Penna. by Rev. Wm. Hanna
History of the Reformed Church by Rev. John Hinke
History by Dr. Oswald Seidensticker,
Kuhn's German & Swiss Settlements
Historical and Biographical Sketches by Samuel Pennypacker
Lancaster County, A History of by Kleim,
Leben u. Wandel by Henry Sangmeister,
Martyr's Mirror by J. von Bracht,
Lyles History of Lancaster County,
Making of Penna. by Fisher,
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Penna. German Society Proceedings, XV, p 205

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Rupp's History of Berks and Lebanon Counties
Rupp's History of Lancaster County, Penna.
Rupp's History of Western Penna.
Rupp's 30,000 Names of German & Swiss Emmigrants
Scharf & Westcott
Schmucks History of the Lutheran Church
Sermon by Israel Eberly
Precepts and Rules of the Warrior of Jesus Christ by Israel Eberly
Kapp Frederic, Records of,
Swiss Emigrants in the 18th Century by Faust & Brumbaugh
Winning of the West by Theorode Roosevelt,
Tale of the Cloister (Diary of Peter Miller) by Ulyses S. Koons
Withers Chronicles of Border Warfare,
Pennsylvania Provincial and State by Albert S. Bolles

FOREWORD.

A little while ago, in a rural village about five miles west of Ephrata, I was brought into this world, through which I pass but once. Yet a few days and I shall no more behold that magnificent sun; its rays shall no longer fall upon me; the eye that sees me shall no longer behold me, for my heart shall cease to palpitate, and out of this world I will go as poor as I was when I came; nevermore to pass this way again, but to be swallowed up in eternal mystery.

It so happened in my sojourn that it seemed to me as though my task on this earth would be uncompleted, had I not set down in this book the thoughts in my memory, feeling confident that it is the most complete early history of the Eberly family yet written, and that it has rescued from oblivion valuable material which otherwise would have been lost forever.

I spent considerable time and labor in collecting data and history from the works of ancient, medevial and modern writers; some of whom have written about our European and pioneer ancestors whose careers have been of outstanding significance in the pioneer days of the Lancaster County and the Shenandoah Valley settlers as well as across the sea, and since others have taken the privilege of writing, I have done likewise; the profit of which has been very much minus, to say the least. Should you ever decide to take up a literary career do not select a family history as your subject.

This book also contains a genealogy of the Alsastian Branch of the Eberly family; the progenitor of which was Michael Eberly, a counsellor of Strassburg on the Rhine, a City in Alsace (Pfalz am Rhein) to which place, according to tradition, the family migrated from Switzerland.

The genealogical part was started by the writer's father, Michael S. Eberly, of Clay, Lancaster County, Pennsylvania, many years ago; he not having the opportunity to consult the records like myself expressed his desire that I put some efforts to the work; whereupon I took up the work which he had so ardently undertaken, and which it seems destiny has singled me out to perform.

"The aged Widow Eberly, after the death of her aged husband, with her four sons came to Pennsylvania; from whence one of the brothers migrated to South Carolina, and the

the others to Virginia." said my father. Of the events and happenings of the aged Widow in Pennsylvania he had no knowledge; all trace of her, he said, was lost on this side, and was never picked up. It was the unsolved mystery of the Widow Eberly and her four sons as well as that of the Mother Eberly and her husband that I desired to unravel when I started out with this historical and genealogical work.

Aside from the tradition my attention was called to the Eberly Family record given on page 1006 of Ellis & Evans History of Lancaster County, and also to page 720 of the same history; the former of which tells us that Michael Eberly was the father of Henry Eberly of Penn Township, and the latter, that in 1741 Israel Eberly bought two hundred and thirty-nine and three-quarters of an acre of land in Cocalico Township, Lancaster County, Pennsylvania.

With the tradition and history at hand I began my research, and I trust that you will not hold me responsible for what I found. The more I searched, the more I found; the more I found, the more I searched, until I had collected such a mass of materials that perhaps is not equalled in the hands of any writer of a family history.

At the outset of my research the thought was in my mind that the further I invaded the background, the sooner I would obtain results, and instead of first making a research of the early records in the vicinity of my ancestral home, I made a research of the early records in other sections of the country, and failed to find any trace of the pioneer Eberlys.

It was then that I invaded God's Country, Lancaster County, and soon ran across the early records of Cocalico Township, out of which Ephrata Township was formed, coming to a point about five miles eastward from my ancestral home. That is where I tuned in, and I found an interesting program for the writing of the history of the pioneer Eberlys.

The whole trouble lay in the fact that I was too inexperienced in the tracing of family names, for had I known in the beginning that which I knew at the end, I could have saved myself, not only a lot of time and labor, but perhaps some good sleep.

Many a time from the very beginning of my research, I ran my fingers over that modern High German name of our pioneer forefathers printed in English letters, all the time

FOREWORD.

having in mind that it resembled the modern English name Eberly, although it was not until I found sufficient evidence to fully prove my supposition that I was correct before I believed it to be.

From the material collected I prepared a record which I gave to my father to read, informing him that it was a short sketch of the history of our forefathers. After he had read it over, he said: "Yes that's the aged Widow Eberly and her four sons whom I have been trying to find for the past fifty years; but you have too much Ephrata history in your records."

The early records show that our forefathers were stirring figures in a troubled period, and it is therefore interesting to read of the events that happened in their life time. Without the Ephrata history this book could not be written with any degree of satisfaction, as perhaps no family has been so persistently misrepresented as the Eberly pioneers, and quite a number of the statements made are so wide of the mark that corrections are in order.

I have therefore included in these works the comedy, tragedy and history connected with their religious and business career, Indian life, wilderness tragedy and international strife, which, I hope, will prove interesting to the reader, as it is a family history unsurpassed in many respects in the annals of the world, and makes a good family fireside story for those who like to read of the lives, acts and doings of our forefathers in "Ye Olden Time."

The pioneer Eberlys lived a simple life in a complex age; at a time when there were great disturbances in church circles; at a time when many became so confused that they hardly knew what to do, and the story of their struggle for the eternal redemption of humankind, whether we agree or disagree with them, is one which will bring to all of us the old question of life and death, and immortality, and the old ideals of love, sacrifice and self-denial.

"Remember the days of old; consider the years of many generations; ask thy father and he will shew thee; thy elders and they will tell thee."
Deuteronomy xxxii - 7.

January 1st 1928 DAVID G. EBERLY

ILLUSTRATIONS.

Title Page of Eberly Family Bible

Biole Entries.

Eberly Residence in Germantown, Penna.

Survey of Lands on Mill Creek, Lancaster County.

Burial Ground in Upper Leacock Township.

Cabin of Michael Eberly on the Cocalico.

Grab of the Brotherhood.

Peniel, the Present Saal.

Sister House, Hebron, Renamed Sharon.

Peniel and the Sisterhouse Sharon.

Picture of Israel Eberly.

Cabin of Mrs. Michael Eberly in the "Grubenland"

The Eberly Mell

Eberly Cabin in Dunkard Bottom

Samuel and Gabriel Eberly

Israel Eberly's Sermon

Eberly Monument

Residence of the late Michael S. Eberly

Picture of Barn

Eberly's Mill

Tobacco Field

CHAPTER I

OUR ASIATIC FOREFATHERS.

It was in that old Continent now known as Asia where ages ago man made his first appearance from whence the ancient forefathers of the Eberly family migrated to the western part of Europe through which flowed the swift and gloomy Rhine, and from thence to Pennsylvania.

That covers a long stretch of time; and yet it is short compared with eternity. Many generations of the Eberly family have come and gone since then and now, and many strange and wonderful incidents happened during that span of time. It was in the beginning that the strangest of all happened, and that was the mightyness and mystery of creation.

To know the beginning of anything is great satisfaction to us, as it leads us to believe that we know something. The story of the beginning of the world and how it came to be that we are here has been told so often that it will not be necessary to take up a lot of space with what could be only repetition, and with which men in every age have been speculating.

The first Chapter of Genesis describing the creation period divides it into six days; and man, God's noblest creature, was brought into being at the close of the Sixth creative day.

The order of creation is set forth, as follows: First light, then, the firmament or the heavens; then the earth and vegetation; then the sun, moon and stars, then the fishes and fowls; then beast and man. On the Seventh Day God rested and smiled at His work. "And lo, it was very good."

"He had made everything beautiful in its time, also He put eternity in their heart, yet so that man cannot find out the work that God has done from the beginning to the end." Sayeth the Preacher

ADAM AND HIS DESCENDANTS B.C. 4004(4102)

The writing of a family history and genealogy is almost as ancient as the hills, and no doubt will continue to be the subject of the inhabitants of this world until its consummation.

The first man whose creation, fall, history and genealogy as detailed by Moses in Genesis was Adam who was brought into being at the close of the sixth creative day in the year B. C. 4004 according to the Hebrew records.

Adam's helpmate was called woman, because she was created from a rib taken out of Adam. She was named Eve, meaning, as Josephus says, "the mother of all living."

How it came to pass that Adam was banished from the Garden of Eden and fled to the east of the Garden where he started a new life is explained in Genesis, reference to which may be had by referring to your Bible.

CAIN AND ABEL.

The first two sons of Adam and his wife were Cain and Abel, both of whom were born out of Eden, and who had, as the ancient records state, many brothers and sisters.

When Cain grew to manhood he began to plow the ground and Abel became a shepherd, tending his sheep from which food and clothing were derived, as well as the victims for sacrifical offerings.

Their parents gave them some religious training and they both recognized their duty to God. Cain's offerings were the fruits of a cursed ground, while Abel brought the first-fruits of his flock, and sacrificed the flesh and fat. God was displeased with Cain's offerings because he sacrificed the fruit of a cursed ground, but He was pleased with Abel's offerings, because he brought the first-fruits of his flock which grew on its own accord; and when Cain began to realize that his brother Abel was preferred by God before him, jealously grew in his heart.

THE FIRST FIGHT.

One day while Cain and Abel were out in the field an argument arose between them about their worshipping; angry words followed, and a fight started. In the struggle between them Abel overcame Cain and mercifully spared his life Then Cain took Abel unawares, and overpowering him killed him, and hid his body out in the field where Abel's faithful dog kept watch over it; and when his body was found

and Adam and his wife were sitting there weeping and mourning, a raven came and buried a bird in the ground. "Let us do the same," said Adam, and he dug up the earth and buried his son.

When Cain was brought to judgment before God for killing his brother Abel, he at first said that he could not understand why his brother Abel so suddenly disappeared and when he was more vehemently pressed as to the whereabouts of his brother, he wanted to know whether he was his brother's keeper.

Punishment was inflicted upon Cain, a curse was put upon him, and he was also banished with his wife from the ground he had formerly tilled. He fled to the Land of Nod where he knew his wife and a son was born to them whom they named Enoch. In this new abode Cain built a city, fortified it with walls; his wickedness increased, and he became a leader of men into evil doings.

Seth, the third son of Adam and Eve, was born B. C. 3874. His life ended B. C. 2962, having lived 912 years.

Enos, son of Seth, was born B. C. 3769. His life ended B. C. 2864, having lived 905 years.

Cainan, son of Enos, was born B.C. 3679 . His life ended B. C. 2769, having lived 910 years.

Mahalaleel, son of Cainan, was born B.C.3699. His life ended B.C. 2704, having lived 895 years.

Jared, son of Mahalaleel, was born B.C.3654. His life ended B.C. 2692, having lived 962 years.

Enoch, son of Jared was born B.C. 3427. He was translated at the age of 365 years.

MAN WHO LIVED LONG.

Mathusolah, son of Enoch, was born B.C.3352. He is famous in the Bible as a man who lived long. He enjoyed 969 years earth's life.

Lamech, son of Mathuselah, was born B. C. 3130 His life ended B.C. 2353, having lived 777 years.

NOAH AND HIS FAMILY B. C. 2942.

From creation to the birth of Noah was 1656 ?

Noah, son of Lamech, was born B. C. 2942. His wife, Naamah, is supposed to have been a sister of Tubal-Cain. The sons of Noah were Shem, Ham and Japheth; the latter being born B. C. 2448, ninety years before the flood.

Noah became a reformer, and tried to convert sinners. His ministry began B. C. 2469 and he preached for many years.

The sacred historian informs us that in the days of Noah, and in the sight of God, the earth was corrupt, and filled with iniquity, and He determined to destroy the entire race and make another race that should be pure from wickedness. Noah was a just man, and God suggested to him but to build an ark of gopher wood to save himself and family from the great calamity which was to happen to the world.

Noah did as commanded and while the material was being prepared and the ark was under construction, he made a tour through the country preaching repentance to the people; but he had a hard struggle. They, as now, a reformers path was not strewn with roses. The unbelievers made fun of him; called him a fool for building a boat so far away from the water, and for suddenly becoming a carpenter after having been a prophet.

THE WORLD DROWNED.

On the 17th day of the second month called by Moses Nisan, in the 600th year of Noah's life; he and his wife; their three sons and their wives, and seven pairs of clean and one pair of unclean living creatures entered the ark to find safety from the great flood which was to come.

On the day Noah entered the ark the sky was clear; no sign of a storm, and the next day the sun flashed out in all its glory, but on the seventh day after Noah had entered the ark it began to pour down, and the unbelievers were in great distress. "All the fountains of the abyss were broken up, and the windows of heaven were opened." For forty days and forty nights the rain fell upon the face of the earth; the waters rose higher and higher, until every living creature was drowned, save those that had entered the ark as a temporary home.

Some of the unbelievers said that they were going to the mountains, and others came in groups begging Noah to be

admitted into the ark, promising repentance; but admission was refused because Noah had given them a chance to repent and they disregarded him. Then a multitude gathered around the ark, and tried to break into it; but they were all drowned, or destroyed by the lions and other wild animals which had come down from the mountains and also surrounded the ark.

An ancient story says, that Noah had a fourth son named Canaan, who was an idolator. Noah wanted him to be saved, and called him to enter the ark; he was too stubborn; began to argue, stating that he intended to climb a mountain out of reach of the water, and while he was still arguing a wave came and swallowed him up. This son was of Noah's wife named Waila, who was likewise an infidel, and also perished with her son. She and Lot's wife are symbols of unfaithfulness. Lot's wife for continually looking back upon Sodom, contrary to God's command, turned into a pillar of salt. In the days of Noah only eight people were found worthy to be saved. In Sodom and Gomarrah not five were found righteous.

After the rain ceased the waters did not begin to abate for one hundred and fifty days and dry land did not appear until at the end of three hundred and sixty-five days from the time Noah and his family entered the ark. At the end of that period Noah and his family and every living creature moved out of the ark which had rested ~~on Mount Ararat in~~ Armenia. the mountains of Ararat according to the book of Genesis, chapter VIII

Noah lived three hundred and fifty years after the flood; he died at the age of nine hundred and fifty years, and from Adam to his flood were eighteen hundred and fifty-six years.

This is the end of the first age of the world, being known as the antediluvian age.

AFTER THE DELUGE.

"And the sons of Noah that went forth of the Ark were Shem, and Ham, and Japheth, and Ham is the father of Canaan.

These are the three sons of Noah, and of them was the whole earth overspread." Genesis ix, 18 & 19.

From Japheth issued nations, and likewise from Ham and from Shem, and as ancient history says from these the human race was scattered under the whole heavens.

Japheth is called the progenitor of the extensive tribes in the west of Europe and north of Asia, of the Armenians, Medes, Persians etc.

The sons of Noah were the first who came down from the mountains to the plains. They journeyed eastward until they came to a plain called Shinar by the Hebrews, otherwise known as Babylonia, where they pitched their tent, and Japheth dwelt in the tents of Shem.

Noah was at first afraid to come down to the lower plains fearing that God would destroy the earth every year, and he made burnt offerings beseeching God not to drown the world again.

Finally after the earth had again resettled to its former condition Noah came down from the mountains and pitched his tent in the vicinity of his sons. He became a vine grower, and planted a vineyard; the vineyard bore fruit; he drank of the wine, and while under the influence of drink lay in his tent uncovered. Ham, his son, saw him, and he and Canaan, his son, committed an act of indecency towards him which provoked the wrath of Noah.

Ham told Japheth and Shem, his brothers, of their father's exposure. They took a garment, walked backwards and covered up the father, for which act Japheth received from his father the blessings that his descendants should extend over the surface of the whole earth, and shall be subject

"And Noah awoke from his wine and knew what his younger son had done unto him." Genesis ix - 23.

When Noah awoke and discovered that he had been abused he cursed Ham, or rather directed his curse against Canaan, the son of Ham, and his posterity by making them slaves to his brothers Japheth and Shem, and their descendants.

The location selected by the sons of Noah was an ideal spot to lay out a town; it being adjacent to the River Euphrates. They began to erect houses; lay out streets; the place began to grow rapidly, and in a short time became famous. Soon they entered into all kinds of contrivances;

which not only resulted to their disadvantage, but caused great confusion among them.

NIMROD'S KINGDOM.

Nimrod, the mighty hunter, a strong and bold man, was the first king. He was a son of Cush, and grandson of Ham, the son of Noah. It is stated that when Nimrod was eighteen years old a war broke out between the Hamites, his kinsman, and the Japhethites. He commanded a small army of Cushites; attacked and defeated the Japhethites, after which he was made king over all the people of the earth, and everybody was ready to follow him.

THE TOWER OF BABEL B.C. 2233.

Nimrod became an idolater and began to persecute the worshippers of God. The destruction of the world by water was still lingering fresh in the minds of the posterity of Noah, and Nimrod, it is said, conceived the idea of building a tower to reach from earth to heaven; go on top of it where he expected to avenge himself of God for destroying his forefathers, and destroy Him. He also had in mind that in case of another flood they could go on top of the tower and save themselves from being drowned.

It was decided to built this tower with burnt brick cemented together with mortar. They began to manufacture bricks; masons and hod carriers were hired; the foundation was laid, and layer after layer of brick were placed upon each other until the tower reached such a heighth that it took a long time to hoist up necessary building material; in consequence of which, material became so valuable that they cried when a brick fell and broke, while they remained indifferent when a man fell and lost his life.

Everything went along smoothly for many years when, all of a sudden, in the midst of their great activity, an event happened that stopped all work, and that was the "Confusion of Tongues." Men who had worked together for years and who had been the best of friends now became enemies. When the bricklayer called for bricks he was brought mortar, and when he calledfor mortar he was brought bricks.

A legend has it that the tower collapsed. One day, so the legend goes, Nimrod went to the top of the tower expecting to find God and destroy Him, but when he reached the top and gazed toward the sky, he saw that he was no nearer to heaven than he was from the earth. He descended in anger. During the following night the tower fell, making such a terrific noise that the people fainted with terror, those who recovered had lost their speech.

After the Confusion of Tongues the posterity of Noah went out by colonies everwhere; each colony taking possession of the land upon which they settled, but Nimrod stayed in Babylon.

"Out of that land went forth Asshur and builded Nineveh, and the City of Rehoboth and Calen."
Genesis x - 1

ASSYRIAN EMPIRE B. C. 2218.

The settlers of the Assyrian Empire were emmigrants from Babylonia and the Empire gradually grew into a powerful rival of the Babylonian Empire.

Assur or Ashur was its original name. The named was derived from the progenitor of the aboriginal inhabitants, Asshur, the second son of Shem, and a cousin to the children of Japheth and Ham. Asshur lived in Nineveh and he named his subjects Assyrians. Assyria was bounded on the North by the highlands of Armenia, on the east by the plateau of Iran, on the south by the Diala, a branch of the Tigris, and on the west by the Tigris itself.

Nineveh was the metropolis of Assyria and was built in B C 2233. It stood on the River Tigris and became the seat of learning, having its universities and fine libraries.

Babylonia and Assyria began to decline in the 7th century B. C. and on the ruins rose the Persian Empire which continued to be an important power until the 7th century A.D. In B. C. 608 Nineveh was destroyed; Assyria disappearedm from the map and the continent became known as Asia.

THE FAMILY OF JAPHETH.

Japheth, a son of Noah, had seven sons: They were

Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

The posterity of Madai were called the Medes by the Greeks, and the posterity of Javan were the Greeks themselves.

Josephus says under the heading: "How every Nation was dominated from their first Inhabitants" "Now they were the grandchildren of Noah, in honor of whom names were imposed on the Nations by those who first seized upon them."

The sons of Japheth proceeded along Asia beginning at the mountains Taurus and Amanus as far as the River Tanais, and along Europe to Cadiz, and settled themselves upon land which had never been inhabitated before.

Gomer, it is explained in the records to be the same which stands either for Cimerii or Germania. In Ezeckiel xxxviii we read that Gomer is standing for the whole family as the ally to Gog, the chief of the land of Magog. "Gomer and all his hordes; the house of Togarmah, in the farthest north, and all his hordes, oven many people with thee."

THE SONS OF GOMER AND JAVAN.

The sons of Gomer were Ashkenaz, Riphath and Togarmah, and the sons of Javan were Elisah, Tarshich, Kittim and Dodanim, The posterity of Gomer were called Gomerites

> By these were the isle of the Gentiles divided in their lands; everyone after his tongue after their families, in their Nations. Genesis x - 5.

THE DESCENDANTS OF TOGARMAH.

Togmarah, the third son of Gomer, apparently became a merchant of Tyre, and was supplied with different kinds of merchandise by his uncles. He is credited as being the ancestor of the German Tribes.

The descendants of Togmarah are mentioned among the merchants who trafficked with Tyre; the house of Togmarah, being said to trade "in fairs with horses and horsemen and mules. In Ezeckiel xxvii, 14, they are mentioned with Persia, Ethiopoa and Libya, as followers of Gog, of the land of Magog, the chief province of Meshech and Tuoal.

Jerome says that Magog means Scythians Nations, fierce and innumerable, who lived beyond the Caucasus and lake Maeotus, and near the Caspian Sea, and spread out even onward to India. They were called Magogites.

THE ARYAN RACE OF CENTRAL ASIA.

Before the dawn of recorded history the inhabitants of the earth formed distinct races; one of which is the Caucassian or white race, which divided itself into three branches, one of which is the Aryan or Indo-Germanic race. The Medes, the Persians and the Bactrians were the three races of ancient Iran.

The primitive seat of the Aryan or Indo-Germanic race was on a plateau of Central Asia; a district designated as "The Land of Aryans." Aryans means cultivators of the soil, or noble.

In those days there were small settlements of primitive organization, living independently side by side, each with its own peculiarities and its leaders. In other words there were tribes or clan, by which is meant an association of kinsman, on the father's side. These tribes were at first herdsmen, but finally drifting into farming; the soil being very fruitful in that district.

ARYAN MIGRATION.

These tribes many centuries ago migrated from the table land of Asia eastward and westward; the cause of which is unknown. It may have been due to wars or to increased population. Among other causes for this sudden desire at this particular time was to seek new homes in a new country.

Some of the branches migrated to the west and founded the Persian, Greek and Roman civilization. Other branches found their way through the Himalayas and spread themselves over India. In those days the method of travel was by oxcart and foot, These early emigrants and their decendants moved on from time to time going eastward and westward dividing as they went forth.

We often hear it said that "Civilization travels westward." The eastern emigrants of the Mongolian type failed to improve in culture, civilization and physical development. Many settled on the lands east and south of Asia and some reached America, whom Columbus designated as Indians, being under the impression that he had reached the East Indies, and therefore called the natives "Indians."

The western emigrants and their descendants, trained in poverty, strong in body, simple in their lives, swept westward to the old Nations of Western Asia and Europe from whence centuries later their posterity came to America. They advanced to the highest plane of civilization so far attained by any people on this planet, yet it must not be forgotten that Asia was civilized when Europe was a forest and an unknown place.

Be it also remembered that there is no limit to improvements of intelligence, and who knows that but centuries from now we will be looked upon as a most uncivilized and warlike people. In no age was there a greater war than the never to be forgotten World War with its appalling loss of life and treasure, started when Archduke Francis Ferdinand of Austria was assassinated by Serbian conspirators at Sarajevo on June 28th 1914 at which time Austria declared war on Servia; Germany on Russia, followed by the United States declaring war on Germany on April 6th 1917, rushing its Khaki-clad soldiers across the sea to thrust back the onset of the Kaiser's gray-clad cohorts on the banks of the Marne. The Kaiser said: "America had better look out after this war--I shall stand no nonsense from America after the war."

History, it is said, repeats itself. In truth, the history in ancient times was only the same which has been repeating itself over the many centuries which have elapsed and is still in progress.

The Preacher has well said: "That which is has already been; and that which is to be has already been; and God seeks again that which is passed away."

ANCIENT INHABITANTS OF PERSIA.

The inhabitants of Persia styled themselves the Aryan or Indo-Germanic race. They were a kindred stock to the Medes, the posterity of Madai, the son of Japheth, whose forefathers had also been born on the central plateau of Asia, and poverty and hardship had been their training as they came westward.

The Persians and the Medes inhabited the plateau of Iran between the Sulaiman range on the east and the valley of the Euphrates and Tigris on the west, between the Caspian Sea on the north and the Indian Ocean on the South.

south.

ANCIENT PERSIAN RELIGION.

The character of the ancient Persian religion before Zoroaster is not known. A comparison with that of India shows it must have had much in common with the religion of Hindus.

Herodotus who wrote some 400 years B.C. tells us that the Persians from the earliest times worshipped the sun, moon, stars and earth, and the waters and the wind, and he intimates in precise words that they had borrowed certain religious ideas from the Assyrians.

ZOROASTER, THE MINISTER OF IRAN B C. 2115

The religion as found by Zoroaster at the beginning of history in Persia and India was close to Christianity. Good thought, Good word, Good deed are the Zoroaster trinity.

Zoroaster spent much of his ministry in eastern Iran, especially in the region of Bactria; the plateau of Central Asia, and it was here that his religion took its strongest hold.

BABYLONIAN EMPIRE TAKEN BY CYRUS B.C.583

On the night of the slaying of Balshazzer, Babylon was taken by Cyrus, and the Empire translated to the Persians and the Medes. After Cyrus had been made king of both the Persians and the Medes, the two nations settled down to an equality; and became, to all intent and purpose one people.

PERSIAN TRIBES IN ANCIENT TIMES.

The Persians, according to Herodotus, were divided into ten tribes, of which three were noble, three agricultral and four nomadic.

The noble tribes dwelt in the capital and its immediate vicinity.

The three tribes engaged in farming were called Panthialeans, the Derusianenas and the Germanians, or Carmenians (Deusia, German)

The farmers were either the actual inhabitants of Kerman, a province in Persia, or settlers of the same race, who remained in Persia while their fellow tribesmen occupied the adjoining regions.

The nomadic tribes were the mountaineers famous for their theivish habits in the region east of the Caspian Sea, and appear to have been the tribes designated by Herodotus, as the Scythians, the descendants of Magog. They were roaming tent dwellers.

ALEXANDER THE GREAT INVADES PERSIA B. C. 335.

In B.C. 335, Alexander the Great, King of Macedonia, marched his army out of Europe into Asia; began to lay waste the Persian Empire and defeated the huge Persian army at the Battle of Issus.

Darius, the King of Persia, was so sure of victory that he had brought his family to the Battlefield to see the defeat of the Greeks. He was surrounded by the Greeks and fled. His mother, wife and daughter were taken prisoners.

CAUCASSIA OR GEORGIA.

On the outskirts of Armania and Persia lying between the Black and Caspian Seas separated from Russia by the Caucasus range, is a small province, called Georgia; a former kingdom on Trans-Caucasia, named after King George II, of England.

Its earliest name was Karthli, or Karthveli, and the representative branch of the race has always been Karthians, which is a pure Caucasian or white type, to which type we belong.

The Karthians were the descendants of Thargamos, a great grandson of Japhoth, son of Noah, though Genesis X, 3, makes Togarmah to be the son of Gomer, who was the son of Japheth.

Thargamos, was ruler in B. C After hig death his second son, named Karthlos, became the ruler Karthlos was the father of Mtskhethos, who founded the City of Mtskhethos, the modern Mtskhet, in Russia.

The Karthians are designated as the descendants of the aborigines of the Pambak highlands of Central Asia who found their way to Georgia from the southeast when the great wave of Aryan migration took place from the tableland westward to Asia Minor and Europe.

So then as we are Pennsylvanians our ancient forefathers in Asia were once Persians whose forefathers came from the Central Plateau of Asia.

Here ends the genealogy of the family individually and as we bear our own record from whence we came we must now be traced by race until picked up again centuries later. It is also the end of ancient history and the beginning of medevial.

CHAPTER II

MIGRATION OF TEUTONIC TRIBES INTO EUROPE.

If we look over the map of Europe we note in the southeastern part a level country lying between two great rivers; the Dniester, which empties into the Black Sea, and the Volga, which empties into the Caspian Sea. Between these two rivers is an extensive plain which formed the gateway for the different tribes of Asia who found their way to the western part of Europe.

The early Greeks had established trading posts and founded flourishing colonies on the northern shores of the Black Sea. Beyond the line of the Greek colonies dwelt the Scythians.

THE CELTIC OR CIMBRIC MIGRATION
7th Century B. C.

The first tribes who invaded the western part of Europe, now known as Germany and France were the Celts or Cimbrians, otherwise known as Gauls or Galatians, the posterity of Gomer, some of whom centuries afterwards established their permanent home in what is now called Ireland. Cimbri(Cumber) is a derivative of Gomer

TEUTONIC MIGRATION INTO EUROPE.
4th Century B. C.

The migration of the Teutonic Tribes,as the Germans were called, into Europe began in the 4th century B. C. This was another great branch of the Indo-Germanic, or Aryan family, and half brothers to the Cimbrians. The Teutons came across the continent of Europe by a more northerly course and settled between the Oder and the Elbe,along the coast and Islands of the Baltic and North

Seas, and on the shores of Scandinavia as early as the Middle of the 4th century B. C. Their first European dwelling place is supposed to have been around the mouth of the Dniester.

The first account of the Teutons in Europe was brought to southern Europe by a Marseilles merchant named Pytheas, who in the day of Alexander the Great, visited the shores of the Baltic Sea and found it inhabited.

TRIBES MIGRATE SOUTHWARD.

In the 2nd century B. C. the tribes between the Oder and the Elbe saw that the way to the south was open, and they migrated southward with their wives, children and personal effects.

At that time there was already standing on the banks of the River Tiber, in sunny Italy, that ancient City of Rome founded by Romulus in B. C. 753.

Two of the tribes, the Cimbrians and the Teutonians, after years of wandering found themselves in the Valley of the Danube, which was then Roman territory, and the Romans began to tremble at their coming.

These tribes claimed that they had been driven from their homes on the shores of the Baltic and North Seas by the inundation of their settlements.

FIRST CONFLICT WITH THE ROMANS.

It was then that the Romans raised an army to check their further advance, which resulted in a serious conflict in the year B. C. 3[illegible]/113

A little later they passed into the northern part of Italy where the Roman General Marius defeated and dispersed them. After this about two hundred thousand marched into Gaul destroying everything on their way. Ten years later they returned and were again defeated by the Romans.

While these events were taking place other Teutonic tribes migrated into central Europe finding their way into that part of Germany through which flowed the River Rhine, and where lay a vast expanse of marsh and forest.

Several of the tribes crossed the Rhine; made their home in the land now called Alsace, which formed part of Gaul, and was the home of the Gauls. The Gauls were among the first converts to Christianity and were subject, in some degree to Rome, while the Germans were entirely independent. On the right side of the Rhine dwelt the Germans and on the left side the Celtic Gauls.

CAESAR' GALLIC WARS.

In B.C. 59 Julius Caesar became Governor of Gaul; the formost man in the world and began to rule with an

In Alsace Germans

iron hand. When Caesar was entering upon life, men who were not yet old remembered the terror which had been caused by the Cimbri and Teutons; those fair-haired giants, who came down from the unknown lands that bordered on the North and Baltic Seas. It was Caesar who first called them Germans, and he certainly had his troubles with them. He called them contemptible enemies, and wanted to prevent them from crossing the Rhine.

The first great organizer and leader of the German tribes in Alsace was King Ariovistus. In B. C. 55 the Romans marched against Ariovistus defeating his forces. When Caesar was still several days march from the German settlements their envoys met them. and informed them that the Germans had no desire to fight, but if Caesar attacked them, they would not flinch. Caesar made up his mind that those Germans were treacherous savages; could not see why he should make any terms with them, and a fierce battle was fought somewhere on the Rhine. The Germans were not armed like the Romans; they having only clumsy spears and wooden shields, while the Roman soldiers were dressed in steel and had military training.

CAESAR STABBED BY BRUTUS.

Ceasar's rule grew and the people groaned under his tyranny. He was an ambitious man, and envied by many. Although he thrice denied the crown, some of the Romans thought that he wanted to become a king; a hateful thing to them, so they plotted to overthrow him, and take his life.

One day they came to him in the senate house pretending to make a petition, and Lucius Junius, called Brutus, the leader of the conspirators, drew his sword; and stabbed Caesar. He staggered and fell at the foot of the statue of Pompey, his dead rival, with blood streaming from his wound; his antagonists looking at the fallen ruler as he lay upon the floor weltering in his blood, and in the midst of agony; and because Cicero took the side of the murdered Mark Anthony put him to death. It was at the funeral of Caesar that Mark Anthony began his oration over the body of his assassinated chief with the words: "Friends: Romans; Countrymen, lend me your ears!"

AUGUSTUS CAESAR B C 30.

after numerous engagements the government was changed to an empire

Upon the death of Julius Caesar, Augustus Caesar, his nephew became the lord of Rome, and he and Mark Anthony ruled the Roman Empire. Augustus thought it necessary to make an attack on the Germans as the surest

defence to protect h r borders, He sent Cladius Drusus into Gaul to drive back the invading bands of Germans and also led his army into the territories which they occupied to impress the Germans of his power and strength.

In the year B. C. 12 Drusus forced the German tribes in one of the districts to accept the authority of his master. After the death of Drusus, the Roman Emporer Tiberius continued the work and the warefare between the Romans and the various tribes was carried on for more than six hundred years.

Augustus Caesar died in A. D. 8 and Tiberius Caesar began to reign the Roman Empire.

THE BIRTH AND DEATH OF CHRIST.

This period marks the end of the old dispensation and the beginning of the new.

It was at this time that the most important event in the history of the world took place; viz. the birth of Christ; the teacher of peace and founder of Christianity, born of the Virgin Mary, the wife of Joseph. Joseph was a carpenter; was poor, and lived in despised Nazareth among a people termed "Galilean blockheads."

Christ was born on Christmas night in a stable at Bethlehem-Judea, also called Ephratah, about two miles south of Jeruselam.

> "But thou, Bethlehem-Ephratah, smallest among the thousands of Judah, out of thee will come forth to me one who is to be ruler in Israel." Micah V, ii.

Every Christian country has set aside Christ's birthday as a day of especial rejoicing, to be celebrated with feasting and merry-making and song.

After thirty years of obsecurity He stepped out from the shelter of the quiet hills of Nazareth, was baptized by John the Baptist, after which He announced to His co-religionists that He was the long-expected Messiah, the Saviour of mankind, and came, not to destroy the law of the prophets, but to fulfill it.

About three years later, on the night of the Last Supper, He was betrayed by Judas Iscarriot for thirty pieces of silver. On the self same night he was arrested, mocked, buffeted and spit upon by the soldiers. During the night he was tried by the Sanhedrim [illegible] a trial which was [illegible]. Christ was taken before Pontius Pilate, the trial judge, falsely accused and inconnently condemned to death. It was at this time that the Caesars were in power, and under their administration the sentence of death was imposed upon Him by Pilate to die on the cross under the death warrant rendered by Pilate in the year 17 of the Empire of Tiberius Caesar and the 4th day of March. From that day on the power of Caesar waned and the power of Christ increased.

It was at Antioch, in the year A. D. 41, where the followers of Christ were first called Christians, and these people as a class are the best and most enlightened who have ever lived and who now live. The name Christians was not of their choosing; they being known to each other as brethern, believers, diciples of Christ. To the Jews they were known as Nazarenes, or Galileans.

About the same time followed the persecutions of the Christians by Nero of Rome. Paul's martyrdom took place towards the end of the reign of Nero. At the same time, or about the same time Peter was crucified. [illegible] the great persecutions which [illegible] Christians continued [illegible]

BATTLE IN THE TEUTOBURG FOREST A.D. 9.

In the year A.D. 9 Arminis was at the head of a large German Army and at the Battle in the Teutoburg Forest he defeated three of the Roman Legions under Varus, the Roman Governor.

By war the different tribes in Europe were compressed into nations, and at the close of the 3rd century A. D. th. original names of the different tribes had entirely disappeared and new names had sprung up.

THE VOLKERWANDERUNG.

The change in the names of the settlements was the result of the great migration of European peoples called "Volkerwanderung."

Among the tribes that sprang up were the Goths, Franks, Saxons and Alemanni; all other names had been merged into these forms. Alemanni means men of all Nations.

The Goths scattered over a large area north of the Danube as early as the 3rd century A. D. In A. D. 252 they attacked the Roman settlementson the Upper Danube.

The Franks soon overrun Gaul and laid the foundation of the kingdom of France.

The Saxons dwelt along both sides of the Elbe, extending northwest to the North Sea and west as far as the Lower Rhine. The old Saxon chronicles ascribe the origin of the Saxons to deserters from the Army of Alexander the Great, who fled to the country of Hadel.

The Alemann i first appeared about A. D. 210. They occupied the region from the Main to the Danube and were until the year 653 A. D. under the dominion of the Goths. They marched into the Roman territory around the Upper Danube; a long struggle started in which the Germans by Rome's internal troubles made permanent settlements, and before the end of the third century the Germans had driven the Romans from the land on the east side of the Rhine.

Finally the Germans extended their Province as far as the Rhine and beyond, including Alsace and part of Lorraine, and spread southward over the greater part of South Germany and Northern Switzerland.

ROMANS WITHDRAW LEGIONS.

At the end of six hundred years from the time of the first conflict with the Romans, the triumph of the German race was complete, after which they were never again disturbed by the Romans; the Romans withdrawing their legions. from German territory.

The Alemanni remained in the region of the Upper Rhine which later became known as the Palatinates(German Pfalz) where they developed into a race, from which sprang the progenitors of those Germans, who many centuries afterwards found their way to Pennsylvania.

After the withdrawal of the Roman soldiers the Rhine Valley continued to be the battlefield of rival races and nations, and from no nation did inhabitants suffer more than from the French under whose rule they were at intermittent periods.

NATURAL FEATURES OF THE GERMANS.

The Teutons as described by Tacitus were a people of ruddy hair, light eyes and of large statue, and taking this fact in mind the question actually arises as to whether our ancient ancestors were really Germans. We have less of the light complexioned blood than the average Celt.

The Eberlys as a rule possess dark hair and dark eyes which is caused by the dark blood in their veins . Among the Eberlys there are some who are exceptionally dark and commonly referred to when speaking of them as "Der Schwartz Sim;""der Schwartz Sam" and "der Schwartz Harry."

The dark color of hair and dark eyes predominates in the family and yet there is a visible mixture of Teutonic or Celtic blood, as often seen in the blue eyes and light colored hair of children, the hair afterwards becoming quite black. The light hair element must, however, be regarded as derived from maternal ancestry, rather than the paternal ancestor.

Most of the Eberlys are short in statue, but then once and while we see one who is tall and heavy set, and this feature of the Eberlys, it appears, is also derived from the maternal ancestry. In the vicinity where the writer was born there were a few who were distinguished by their size, and were generally referred to as "Der gross Hen, der gross Sam.

CHAPTER III.

THE PALATINATES.

On the banks of the River Rhine lie two provinces which became known as the Palatinates and which have become memorable in the annals of two worlds. They are commonly referred to as Pfalz am Rhein and Ober Pfalz; were named after Count Palatine, and the inhabitants became known as Palatines.

THE REFORMATION.

The Palatines at an early day embraced the tenets of the Reformation, so did the people of most of the other German States. The Roman Church after it had ruled unchecked for almost a thousand years had by degrees woven a net work over the human mind, but through the revival of ancient learning of Greece and Rome and the printing press, the people one by one began to realize their condition and the Roman Church found a rival.

People who for generations had allowed others to think for them now began to think for themselves. The exercise of freedom of thought in matters pertaining to religion soon brought them in collision with the German Emperors who continued to adhere to the Roman Catholic faith. The Catholic Princess, manifested the greatest zeal in seconding the injunctions of the papal authority who were determined to crush out heresy everywhere, and the Palatines were chosen as the victims upon whom to inflict the fullest vengeance.

MARTIN LUTHER, THE REFORMER.

Martin Luther, the great Reformer, was born April 10th, 1483. After his visit to Wittenberg that place became the centre of religious agitation, and on November 1st 1517 - All Saints Day, he had nailed his famous document to the door of a church in the Saxon town of Wittenberg.

Luther thought that the end of the world drew near It must be remembered, however, that a hundred years before Luther was born John Huss had preached the need of a reformation in Bohemia for which he was burned at the stake, and a half a century before that Wycliffe had preached it in England. Wycliffe died a natural death. His bones were disinterred and burned.

ULRICH ZWINGLI A D 1518.

Ulrich Zwingli was the founder of the Reformed Church. In December 1518 he came to Zurich which was to be the centre of his activities. In the first year of his preaching a book seller by the name of Christopher Froschouer came to Zurich and placed his printing press at the source of the new movement.

THE MENNONITES. A. D. 1525.

A band of religious sects gathered around Menno Simons who became their recognized leader and formulator of their doctrines. From him they took the name of Mennonites. Menno taught the complete servance of Church and State. Though the doctrines and teachings the Mennobite church traces her origin and descend back to the days of the Apostles.

Menno Simons was born in 1492 in the village of Witmarsum in West Freisland; died January 13th 1559. He was educated for the priesthood, but the martyrdom of Sicke Snyder on the charge of anabaptism made a deep impression on Menno's mind. He was ordained to the ministry by Obbe Philip and became the most influential leader in Holland.

They claimed that no outside authority either lay or ecclesiastical had the right to force any religions system upon the people and declared that the spirit of God must decide all matters of difference, and that furthermore each one must interpret the Bible for himself.

Among the leaders who met in Zurich in 1525 were Conrad Grebel(Graybill) Felix Manx, William Reublin,

George Blaurock and several others.

Felix Mantz and George Blaurock suffered a martyr's death and others were imprisoned.

As a result of religious persecution the leaders were scattered over Switzerland and Germany. In the Netherlands they were severely persecuted. Between 1531 and 1574 eighteen suffered a martyr's death in Friesland. In 1573 William of Orange protected the Mennonites.

In 1671 seven hundred were expelled from Berne. many of whom emigrated to Alsace, see the Story of Alsace etc. They migrated to the Palatinates whither they had been invited by the Count Palatine to settle upon his waste land. Here they enjoyed liberty until the Germans and the French made the Palatinates the battlefields of the struggle under Louis XIV, of France at which time they were driven out of the Country by the German and French armies.

RELIGIOUS OR THIRTY YEARS' WAR A.D.1618-48.

The res lt of the religious agitation in Germany brought on the Thirty Years' or Religious War, in the year 1618. This was a fight between the Roman Catholics and the Protestants of Germany.

The trouble began with the election of Ferdinand as king of Bohemia in 1617. Many people of that country were sturdy Protestants and Ferdinand was a devoted Roman Catholic.

The Protestants soon found out that their religious liberty was in danger. The election of Ferdinand encouraged the Roman Catholics and they took steps to put an end to the worship of the Prostestants which resulted in a religious war.

The Protestants and Catholics in South Germany were among the first to take up arms in defence of their religion, which made the Palatinates the battleground of the war. It was one of the most disasterous and destructive wars ever carried on in the Palatinates. The armies of the opposing parties played havoc with the lives and possession of the wretched Palatines.

After thirty years of a most terrible and devasting war it ended by the Treaty of Westphalia in 1648 by which treaty three churches were leagued. Alsace was ceded to France in full sovereignty.

Other wars followed. On October 22nd 1685, Louis XIV, of France. revoked the Edict of Nantes, made by Henry the Great in 1598, under which the Protestants had an equal right in every respect whether civil or religious.

Following the revocation of the edict the Huguenots were expelled from all offices, trades, privileges and employment and deprived of making a living. Public worship was forbidden, ministers were ordered to leave; protestant marriages declared null and the children illegimate. Those who refused to become Catholics were cast into prison and their property confiscated.

Nearly a quarter of a million fled from the country using every kind of disguise to get across the frontier The fleeing of the Huguenots to the Palatinates so incensed Louis XIV that he began to pour his troops into Germany, laying waste the Palatines with barbarous cruelty.

MANY FLEE TO SWITZERLAND.

Switzerland remained untouched during this war and many thousands of people found refuge in that country. The result of this influx increased land value in Switzerland. Those that farmed and labored with their hands had no share in the government and had but little freedom. The religions conditions in Switzerland were such that many again fled to other countries, some to Alsace above Strasburg; some to Holland, and some to other places. Of the Bernese immigrants who went to Alsace the Palatinate and other parts of Germany, many later came to America.

GERMAN MYSTIC SECTS.

The Valley of the Rhine had from the earliest days been filled with sects of mystics. These devoted people began the private study of the Scripture; made their own interpretations, which was forbidden by the Church and State. They began to be persecuted and prosecuted and the sects began to be called the "persecuted sects." Many of them were non-resistent; were opposed to war and politics, and to the taking og any oath.

PIETISM IN GERMANY

These religious disturbances brought about much distress and unrest and a great many people separated themselves from the common forms of worship and were

in general called pietists. The Pietists were proceeded against with much severity and for that reason many went back again into the pale of the church.

PHILLIP JACOB SPENER A. D. 1660

A new movement in German theology arose about the year 1660 through Phillip Jacob Spener, born in Alsace in 1635. Spener was the founder of Pietism. Pietism began among the orthordox Lutherans and Reformed and was a protest against the formalism and dogmatism of the church at large. Spener encouraged Bible study and the cultivation of spiritual life.

Spener's parents originally lived in Strasburg; he studied in Strassburg and in 1666 became pastor of a church at Frankfort-on-the Mayne.

In 1670 he organized a "Collegia Pietatis" in Frankfort, which was merely the gathering of pious souls for the purpose of devotion or a meeting for the study of the Biole. This meeting led to the formation of the Frankfort Land Company, whose purpose it was to buy land in Pennsylvania for themselves and others where they might devote themselves free and unhindered more exclusively to the cultivation of the religious l ife.

BAPTISTS OF SCHWARTZENAU A. D. 1708.

In 1708 a congregation was formed at Schwartzenau, in Kries Wittgenstein, Hesse-Cassel, Germany, of which Alexander Mack, a wealthy miller of Schriesheim, became the leader, The Congregation became known as the Baptists of Schwartzenau, and are now known as the ~~German Baptist Brethern Church~~ Church of the Brethren.

EARLY RECORDS OF EBERLES IN SWITZERLAND.

In going over the Swiss records we find mention made of Eberles as early as A. D. 1380. In that year Conrad Aeberli lived in Zurich. He was chosen Gild Master for several successive years.

In A. D. 1460 Heine Aeberli lived in Einesdein, Canton of Schwyz, Switzerland. He was Chieftain or Captain and led his followers against the Abbot of Kampton, but failed to obtain assistance from his allied chieftains and was defeated at Buchbach.

In A. D. 1539 Lorenz Aeberli, of Grunau was cast in prison and subsequently put to death in the Canton of Berne, the details of which are not at hand.

The Martyr's Mirror contains several letters written by Jacob Eberlin of Obersultzen to the authorities interceding for the Mennonites. These letters were written in the year 1671, at a time when the Mennonites were severely persecuted and in a distressed condition in different parts of Switzerland and Jacob Eberlin in his letters complains about the treatment which the Brethern were receiving in the Canton of Berne.

EARLY RECORDS OF EBERLES IN GERMANY.

John Eberlin, a reformer; born about 1465, in Guenzburg on the Danube; died after 1530 in Wertheim, Bavaria, Germany.

At first he was a propitar Franciscan preacher in Tuebingen and Ulm and afterwards was gained for the Reformation through Luther's writings. He became acquainted with Luther in Wittenberg. His activity for the cause of the Reformation was chiefly of a literary character through a number of bright and popular treaties, the best of them: "Wie such ein Diener Gottes Worts in all seinen Thun halten soll." (How a Minister of God's Word should keep himself in all things.)

It is said of him that: "He possessed in an extraordinary degree the gift of popular oratory. His opponents said of him, that he alone had the power to mislead a whole province; so great was the effect of his eloquence on the common people.

During the Peasants War he did good service for the cause of peace and order, especially in Erfurt.

About A. D. 1495, Anton Eberlin, one of the German Reformers, was born in Swabia.

He entered the Franciscan Order and was chosen preacher of the Franciscan Convent at Tubingen. Owing to some difficulties he was transferred to Ulm in 1519. Here he became acquainted with Luther's writings, and having adopted his doctrine had to leave Ulm, in 1521. He went to Basle where he became very popular, but was driven away by the Bishop of Basle. He found an asylum with Ulrich von Hutton and Francis of Sickongen and wrote on ecclesiastical and monastical abuses.

In 1522 he came to Wittenberg where he became acquainted with Luther and with Malancthon, under the influence of whose teachings, he wrote in the same year his "Von Missbranche Christicher Freheit"(Breathing a Charitable Spirit)

In 1524 he went to Erfurt where he preached for some time, and in 1526 he left for Wethein on the Main where he died soon thereafter.

Abraham Eberlin, a German mathematican, was born A. D. 1500 and lived on Frankfort-on-the-Main in A. D. 1560. He was author of the work entitled "Sefer ha-Zifar," containing mathematical problems with solutions.

THE BOHEMIAN BRANCH OF EBERLES A. D. 1595.

The branch of the Germantown (city) Eberles to which also belong the Lancaster (town) Eberles have a family record dating from A. D. 1595, at which time an Eberle was born in Bohemia, who settled in the neighborhood of Prague, the

1851466

Capital City of Bohemia. He was a lock or whitesmith by trade.

Cassimer, one of his sons, learned the trade of a gunsmith in Prague, and after travelling through Germany Switzerland and France settled in the City of Zweibrucken, a town in the Palatinate, where he married He had several sons and daughters. All of his sons learned the trade of a gunsmith.

Peter Eberle, one of his sons was born about 1645. He settled at Sanot John, a place opposite Saarbrook on the River Saar in the Rhine Province. He had twelve sons and one daughter. His sons learned their father's trade. He died at the age of seventy.

At that time a great war waged in Germany and ten of his sons left for different parts of Europe. Some settled in Switzerland and it may be that some came to America. Henry and Andraes remained in the Rhineland. Henry married Miss Dorothea Lauckhard, and in 1732 moved to Dalheim near Oppenheim. He died in 1761 at the age of seventy. Henry h

Henry had five sons and two daughters. John Frederick Lawrence, one of his sons, was born June 21st 1721 at Meisenheim; died May 7th 17 in Meistein on the Rhine. He had eleven children. Charles Louis, one of his sons came to Philadelphia on September 5th 1794, and settled in Germantown, and other members of the family came to Lancaster, Pennsylvania at a later date.

GENEALOGICAL DIAGRAM NO. 1.

This diagram shows the 1st, 2nd and 3rd generations of the Alsastian Br nch of the Eberly Family.

...t-great-
...t-great
...ndfather of this
...HAEL EBERLY
...ssburg, Alsace
... in Europe
... 0-1724
...ried twice
... Anna
...e to Penna in 1725
... in Graffdale,
...70-1729

2. MICHAEL → d. in So.Carolina wife at Durlach 1693-1760/65

3. SAMUEL
d. at Ephrata
1700-1781

4. ISRAEL
b. - 1705
d. - 1758
Sang.

5. GABRIEL
b. - 12th 1706
d. - - 1758
Sang.

BRANCH No. 1.

6. JACOB
m. Maria Hoover
Durlach, Penna.
1715-1800

BRANCH No. 2.

7. PETER
m. Catharine Newcomer
Lower Heidelberg Twp.
Berks County,
Weitzelville, Penna.
1717-1796.

BRANCH No. 3.

8. HENRY
w. Catharine Burkhard
Penn Township
1718-1760

BRANCH No. 4.

9. MAGDALENA
m. John Gockley
Cocalico Township
1720-1796

BRANCH No. 5

10 ELIZABETH ?
m. Jacob Kurtz (?)
Leacock Twp (?)
1722-179-

BRANCH No. 6.

11. ULRICH
m. Barbara Shenk
Martic Township
1723/24 - 1809

All of the above with the exception of Michael Eberly No. 1 came to Pennsylvania in the year 1724/25.

CHAPTER V.

EBERLE EMMIGRATION TO AMERICA.

Up to the year A. D. 1727 the German and Swiss emigrants who landed at Philadelphia were not required to swear allegiance to the King of England; but in that year at Act was passed under which every Ship Master upon arrival at the Port of Philadelphia had to march his passengers to the Custom House, where all make persons above the age of sixteen had to subscribe their names, or make their mark to a declaration wherein they solemnly promised to strictly observe and conform to the laws of England and of this Province. Some time later there was an Act passed under which the Germans and Swiss who had arrived prior to the year 1727 had to become naturalized. The Shipmasters' lists begin with September 21st 1727 and continue to the Revolutionary War; are found in the Pennsylvania Archives, and have also been printed in Rupp's Thirty Thousand Names.

The Ship Master's list in the Pennsylvania Archives Vol. iii, page 301 shows that among the passengers who sailed on the Ship James Goodwill, and took the Oath of Allegiance on September 27th 1727, was one Heinrich Aberlee. He was the first by that name to take the oath. The translation of the name by Rupp, the historian, is "Eberli,". In the year 1738 a Heinrich Eberli was granted a patent for five hundred acres of land in what is now Franklin County, Pennsylvania, and he may, or may not have been the same party.

Heinrich Eberle was followed by other Eberles, and by the year 1753 upwards of twenty persons under that name had taken the Oath of Allegiance at Philadelphia; all of whom are listed in Rupp's 30,000 Names of German and Swiss Immigrants. Some of these came single and others brought their families along. They settled in different parts of the country; some went direct to Maryland; some to Virginia; some to South Carolina and some stayed in Pennsylvania, the majority of whom the writer has traced.

The branch of the Eberly family to which we belong arrived in Pennsylvania prior to the year 1727; in consequence of which, it is needless to state that we are not the lineal descent of the Heinrich Eberle who arrived on September 27th 1727 as the claim has been made by some of the Eberlys for a number of years, and as has been put in print in a pamphlet entitled "A History of the Heinrich Eberly Family and Their Descendants by Rev. E. Elmer Sensenig, Historian, which made its appearance at

the Annual Eberly Family Reunion held on Labor Day, Monday, September 5th 1927, at Williamson Park, Lancaster Pennsylvania; a copy of which is in possession of the writer.

In tracing your forefather you have to be exceedingly careful that you do not trace your ancestor to a certain settler by the same name, who, perhaps was no more your pioneer ancestor than the King of Siam.

EBERLY NAME AND ITS HISTORY.

From Adam down through various ages it is known that names do not only designate a thing, but have a meaning, and it is certainly of interest to know how the name Eberly originated and its meaning. To finding this out it will be necessary to trace the name back to its etymological origin in its original language.

The writer has heard and read a good deal as to how and why our ancient ancestors took the name Eberly; most of which is a fabrication, and without a foundation. It goes without saying that we must be very cautious in accepting the face significance of a name that looks and sounds like a nickname without first clothing it in the flesh, after which, it may mean something quite different.

There is an old adage which says: "You do not have your name for nothing." So their must be some significance attached to our name.

We, the Eberlys of the present generation, have always looked upon our forefathers as having been a little strict, a little sharp; a little strong; a little brave; a little active, and a conscious people. Their children were taught to be industrious, and this has been in the Eberly blood for centuries. If therefore you are different it does not belong to you, as the character of your ancestor is part of your inheritance.

The prevailing opinion among people who never traced a family record is that all these people of the same name in a certain district are descended from a single ancestor. In this they are mistaken for when the people took surnames there were many who were never related to each other took the same name, and perhaps there were some related who took different names.

In tracing a family name you will also learn something new, and that is the great changes which have taken place in the spelling of even the simplest names and the extreme variation of the names caused by the different languages springing up after the original name came into existence.

You need go back only a few centuries until you find names were spelled and pronounced quite differently and remade many times before they arrived at their present forms; in fact, this change in form and spelling of names is still in progress and will continue so long as we do

not have a universal language. The names of the German and Swiss who now come to America will undergo a change the same as they did several centuries ago, before they take on an English form.

If we go back about sixteen centuries we will find that the speech of the early German tribes in Europe was Gothic; a language invented by Ufilldas, born about A. D. 311,

"Jah quemun hindar marein in landa Gadderene."
Saint Mark v, - i.

The Gothic language gave rise to the Old German, the Dutch, the Old Saxon, the Low Frankish, the Middle and Modern High German and numerous other languages as well as many dialects of different varieties; the details of which, would make an endless discussion and perplexity; in fact, the genealogy of the alphabet alone would fill many volumes.

In the Gothic language we find such familiar words as hana, kalba, kuni, steigan, sain, wissan, dal etc. (rooster, calf, to ascend, to sow, I knew, valley) and these same words are to-day in use in the Pennsylvania German dialect.

PENNSYLVANIA GERMAN DIALECT.

The Pennsylvania German dialect, as indicated by its name, originated in Pennsylvania, and was therefore not spoken by the Palatines and Swiss who first came to Pennsylvania, but by the subsequent generations.

Many of the Germans and Swiss came from that part of Germany known as the Polz (Pfalz) and the dialect itself is known as Pfalzisch or Blattdeutsch; an offspring of the Old Saxon. This was the dialect that the Germans and Swiss brought with them when they came to Pennsylvania; their literary language being Modern High German. In Pennsylvania the dialect gradually became corrupted by the introduction of English words and idioms, and this gave rise to the so-caled Pennsylvania German dialect, which is a mixture of English and Pfalzisch words.

EBERLY NAME IN PENNSYLVANIA GERMAN.

In the Pennsylvania German dialect we hear the name Eberly pronounced "Ewwerle," "Ewwerlen," and Ewwerles:" Ewwerlen and Ewwerles meaning more than one Eberly.

As our linguistic sounds differ we hear some pronounce the name a little broader by saying "Ewarli," the definition of which is a small male swine, but since our ancestors were named before "Ewarli" had been invented the originals of that name did not mean those who were small male swine. If your name is "Eckstein" it does not mean that your forefather in Europe was a cornerstone in some ancient castle, but if your name is Hausknecht, it might mean that your forefather in Europe was a Houseservant in some castle.

"Vell lus mich sana," says the man from Berks County, "ich glab du bisht der Mr. Ewarli?" "Yar, Ewwerle is mei nawma."

Perhaps you have heard the story of the man from Schaefferstown who had no knowledge of the English language, and who, one day, walked to Reading, a distance of eighteen miles. Upon his arrival he was tired, thirsty and hungry and he decided to stop in a restaurant to get some refreshments. The bill of fare was handed to him, which was a puzzle to him as he could not decipher it. The waitress noticing his predicament and thought she would help him out of it by asking questions, and said: "Do you want some meat?" "Meid" he said "Yaw, ich denk aw ich bin meid, ich bin vun Schaefferschdottle noch Redding g'loffe."

But this had nothing to do with the name Ewarli. The Pennsylvania German word "Ewar" is derived from the Middle High German word "Eber", the definition of which is a wild boar. In the Old Saxon "Ewar" is Bar; in the Old English "Bore," in the Pfaliszh "Ber", in the low German "Per", and in the Dutch "Bare and in the modern English boar,

There was a time in Switzerland and in the Rhineland when the people had no family names The Swiss were forced to assume surnames some time before the Germans. Those who did not choose a name themselves were forced to accept whatever name was given to them. Under these names they were registered and assessed.

EBERLY NAME AND ITS HISTORY

The Swiss obtained their literature from Greece and Rome, and in the early times had Latin Cantons. Since the Swiss were the first to assume surnames, the name Eberly apparently became the cognomen of the Swiss before that of the Germans. The Swiss names originated mostly from the Latin and have a Latin termination.

As early as the 14th century the Swiss spelled the name Eberly "Aeberli", and anyone who knows the fundamental principles of Latin will at once recognize that form of spelling as belonging to that language, being an adjective of the third declension, having the ablative singular in "i". The Latin diphthong "Ae" in the name is pronounced as "ai" in aisle, and the termination "i" is pronounced as the letter "i" in pin.

It was not until about the 12th century that family names came into existence in Germany, at which time rulers first named themselves after their ancestral seats, as Count Heinrich von Wittgenstein.

Names were not adopted among the inhabitants of Germany until about the 14th century, and then they did not come in general use until the 16th century.

Before this period you were Johannas with such other word of identification as was necessary in your village to distinguish you from some other Johannas. For instance Johannas, the great; Johannas, the small; Johannas, the 1st, Johannas, the 2nd etc. Your Christian name was your legal name.

The names whether selected by the people themselves, or given to them by others were divided into three groups, and many were formed out of two words,

Some were derived from ~~personal names, some from~~ trade or profession; some from the places where the individual lived, including house signs, or from whence they came, and some from personal, physical or mental peculiarities.

We can quickly eliminate the first and second group as the source of the origin of the name Eberly, leaving us to the personal, physical and mental peculiarities, which group of names were the hardest to ascertain their meaning.

Eberly Name and its History.

It was quite common in the Middle Ages, when speaking of a man to refer to some well-known character of his, whether mental, moral or physical, in order to distinguish him in the hearer's mind from other men of the same given name.

The English speaking people who were here when the Germans and Swiss came to Pennsylvania took down the names as they were given orally and spelled them phonetically. In this manner new names sprang up and our name by degrees developed into Eberly, an English looking form, but still the stem of the name being in the Middle High German.

Surnames are translated and angliziced according to their descriptive or literal meaning, and not according to their definition.

Trade names and names of a profession could be readily translated into English as an equivalent existed for the German.

For instance: Zimmerman at once became Carpenter; Schneider, Snyder or Tailor; Sauer, Sower; Müeller, Miller, Tschudi, Judge; Heilman, Doctor; Bender, Painter etc.

Such names as were selected from whence they came or where they lived were a little more difficult to anglicize, or translate.

When "er" is added it generally indicated an inhabitant from a certain country or town, the same as we call a man from Durlach, a Durlacher; Mellinger, a man from the town of Mellig. Names like Himmelberger, (A man from the mountain of Heaven) Eichelberger, A man from acorn Mountain) have not been anglicized, and perhaps never will be.

The suffix "er" was not only added to nouns but to verbs as well.

Personal names were the most difficult to translate; they were generally selected from way back, and had to be translated according to their literal or descriptive meaning.

In translating names into English, double stem names, as well as names ending with a syllable, were often shortened by dropping the second stem or syllabe and adding a diminutive suffix, and this modification also took place in the root of a name.

For instance "Caquelin" became "Gockly", Sherrick, Shirk; "Weischers," "Weiser, "Oberlin," "Oberly", Pruphbacher,"Brubaker,""Schnaveli", Snavely, Schwartz, "Black."

What took place in Pennsylvania relative to the change in the spelling and pronunciation of names is much like what took place in Germany and other countries whenever a new language sprang up.

There was neither a uniformity in the spelling of names; in one part of the country a name was spelled one way, and the same name in another section was spelled in a different way and pronounced differently.

In the early Middle Ages before printing was invented and there were few books and dialects began to multiply a uniform and fixed spelling of names was impossible. Names were periodically readjusted in accordance with the change of pronunciations.

When the German schools in Pennsylvania gave way to the English schools it was supposed that most of the names would be anglicized, but many of the perosnal names as well as others exist to-day; some of them but slightly changed, and those that have changed have gone through so many intermediate steps between the original form and its present form that it is with much difficulty to ascertain their original meaning.

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If your name is"Ochs"it does not mean that your forefather in Europe was an"Ox"

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There was neither a uniformity in the spelling of names; in one part of the country a name was spelled one way, and the same name in another section was spelled in a different way and pronounced different, but still had the same meaning, for a clown is a clown in any language and a monkey a monkey.

In the early Middle Ages before printing was invented and there were few books and dialects began to multiply a uniform and fixed spelling of names was impossible. Names were periodically readjusted in accordance with the change or pronunciations.

When the German schools in Pennsylvania gave way to the English schools it was supposed that most of the names would be anglicized, but many of the personal names as well as others exist to-day; some of them but slightly changed, and those that have changed have gone through so many intermediate steps between the original form and its present form that it is with much difficulty to ascertain their original meaning.

But to come to the point it is the Eberly name in which we are interested. Our forefathers in Europe selected a very ancient name--a name that was in existence long before the Modern High German language became the literary language of Germany, and before the modern English language was in existence. When the pioneer Eberlys came to Pennsylvania they did not bring their name along in English; they did not bring it along in Pennsylvania German, but they brought it along in the Modern High German.

The Modern High German is a language invented from the Middle High German in which was fused Latin. One of the improvements made in the Modern High German over the Middle High German was the introduction of a ligature or combination of two half sounds or diphthong called "tsaka" (ck) in addition to the c and k, and this gave rise to such words as "Ecker", "Ecke," "Becker," "Strecks," (Acorn, Corner, Baker, stretch etc,) The German single

"k" is used in such words as "Kloschder," "Klein," "Konig," "Knur," etc., (Cloister, Kline, King, Bury etc).

There is no equivalent sound contained in the English alphabet to represent the modern High German "tsaka" and in translating German names containing that ligature of sounds into English, it will have to be eliminated and the sound superseded by a suitable consonant sound in the English alphabet in order to have the word conform to the English methods of spelling and to produce an English looking form. In many instances where the "tsaka" is placed between two vowels the nearest kindred sounds in the English alphabet are the b, k and v.

A familiar example of this occurs in the following names:

Scharcks, Reckenshaft, Deck, Eckerhardt, Eckert and Eckerlin in the Modern High German, and Jacobs, Robust, Cover, Eberhard, Ebert and Eberly in the modern English language.

In publications printed in the Modern High German in Strassburg, Germany, our European forefathers' name appears in the form of "Eckerlin." This form of the name has also been used in early Modern High German publications printed in Lancaster County, Pennsylvania.

English translatorw of the same publications, instead of ascertaining the descriptive meaning of the name and using the English equivalent, retained the Modern High German form of the name in their English publications, spelling the name simply with alphabetical characters of the English language, irrespective of their relative value of sounds, using for the ligature "tsaka", ~~a diptnong~~, the c and k; two full sounds of the English alphabet.

In other words these English publications may be styled in this fashion:

Jaerrick Eckerhardt and Schrack Eckerlin were active, brave, sharp, and strong men. (George Eberhard and Jacob Eberly were active, sharp, ~~brave~~ and strong men. The "ck" and the letter "b" are interchangeable.

The literal meaning of the name"Eckerhardt" is given by some writers as meaning "as strong as a boar," but it would seem that the actual meaning is "as sound as an acorn," which is a common expression.

The literal meaning of "Eckerlin" is ~~a little strong~~, a little active, a little brave, a little sharp, a little strict etc.

The name "Eckerlin" was formed out of two words, and when we divide the name into syllables, we have "Ecker-lin," each syllable having a different meaning. "Ecker," the root of the word meaning "acorn," a derivative of the Saxon word "Aker", or of the Latin "Acer," The Teutonic or German suffix "lin" meaning "little," Thus we have "little acorn" by which is not meant a small acorn as it pertains to the elements contained in the fruit of an oak tree, which is called an acorn, but what significance or connection does the word acorn have with that one seeded nut fixed in a woody cup which grows on the branches of that proud, brave, strong and stately spreading oak tree? Acorn is an adverb of degree telling us the elements contained in the nut as a whole,

Our European forefathers assumed a name before the modern High German language was invented, and taking that fact into consideration the originals of that name must have taken it in a prior language.

MIDDLE HIGH GERMAN.

The question now arises in what language did the Eberlys take the name? Upon entering into the field of Middle High German we find the form to be Eberlein or Echerlein, also meaning "little acorn." The Modern High

German , but in many instances the "ch" is used instead.

Grimm's Deutsches Woerterbuch and other authorities state that "Eber" is Middle High German, indicating bravery, courage, fierceness, ~~bravery~~, etc. "Ecker means the same.

The etymology of the word "Ecker" seems to have been a mooted problem with the highest authorities on German philology. When the Modern High German language was invented ~~the Germans split hard~~ [illegible] the Germans.

ALT SASCHSICH (OLD SAXON)

We now enter into a language which was the principal language at the beginning of literature in Germany in the Middle Ages, and that is the Old Saxon; an offspring of the Old German, and in this Saxon language Latin was fused ~~and perhaps Greek~~.

The Saxons obtained their learning from Greece and Rome. They used the Latin alphabet, ~~which~~ is the same alphabet now in general use ~~by all English literary objects~~, except that ~~the latin~~ it has no "w"; the v being pronounced like "w" the c as k, the ch practically as our k. [illegible]

The old Saxon form of the name "Eberly" was Akerlin." The "e" in the Saxon is pronounced as "a" in the Latin and in the English, and the "ch" as "k." Thus from the Saxon "Aker" we get "Aker" or "Eber" in the Middle High German. The Saxons used the letter "k" for the Latin "c".

"Aker" the Saxon word, is from the Latin word "Acer", the "c" being pronounced as k, of which the literal meaning in the Saxon is the same as in the Latin, as follows:

Acer, of the internal states of the human system, violent, sharp, severe, etc.

Acer, of the states of mind, violent, vehement, passionate, fierce, ferocious.

Acer, applied to moral qualities, active, ardent, eager, brave, zealous.

"As sound as an acorn(acer) is a local proverb applied to everything from a horse to a nut, including a human being.

The Sanskrit "ac" from acer is the earliest Latin chip fromthat ancient block being acus, a needle.

Any Latin student knows that Latin words have different terminations. Thus from "acer" we have the adverb acriter, meaning sharply, strongly, bravely, fiercely, severely, actively etc., in all the significance of the adjectives.

"Ceasar nos acriter." (Ceasar was not accused severely.)

Thus the literal translation of signifance of the name is as follows:

Eckerlin, Modern High German

Eberlin Middle High German

Akerlin Old Saxon

Eicherlein Old German,

Acriter Latin

Eberle, Blattdeutsch

Ewarli Pennsylvania German

Everleigh Old English

Eberly Modern English

all of which mean a little, sharp, a little fierce, a little courageous, a little brave, a little strong, a little severe, a little keen, a little vehement etc.

The descriptive meaning of the name Eberly illustrates the qualities or characteristics of the personal nature of our ancient forefathers and belongs to the category of third class names.

The literal translation of the Middle High German "Eber" is, brave (Taper) strong (starck) vigerous (kreftic) fierce (wild) sharp (Scharf) etc.

The literal translation of the Latin word "acer" (acorn) is brave, sharp, strong, vigorous, fiero etc. all of which are marked characteristics of the Eberlys.

It was quite common in the Middle Ages, when speaking of a man to refer to some well known characteristic

or personal nature of his in order to distinguish him in the hearer's mind from other men of the same given name.

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PFALZISCH, SCHWEITZERISCH UN PENNSILFAWNISCH.

In the daily intercourse the tongue of the inhabitants of that part of Germany and Switzerland from whence our ancestors came was Pfalzisch or Blattdeutsch and Schweizerisch. The Pfalzisch is an offspring of the Old Saxon.

The High German uses Pfalz, and the Pfelzer uses Polz, of which Pennsilfawnisch is an offspring.

The Polzer drops the final "n" in the High German words like "nein", "stein," making them "nei", "stei," and the Pennsylvania German drops the "in" making them "ne", "ste", etc.

The Polzer uses "i" for the High German "ei", and the "e" for the High German "ie" and "au" dropping the "n", thus we have Ekerli, the Pfalzisch form from the Saxon name "Akerlin,"

The following is a stanza from the Poem "HEEMWEH" in Pfalsich:

Alles is schtill--die Dheer is zu!
Ish schteh, besinne mich!
Es rappelt doch en wenig nau,
Dort hinne in der kich.
Ich geh net nei--ich kann noch net!
Mei' Herz fiehlt schwer un krank,
Ich geh'n wenig uf die Borth,
Un hock mich uf die Bank:
Es seht mich, niemand, wann ich heil,
Hinner der Drauwerank.

The Pennsylvania German drops the "n" and uses "e" for the "ei", thus we have "le" or Ekerle, the root of the word "Eker" being in the Pfalzisch and the suffix in the Pennsylvania German.

The English uses the "b" for the High German "tsaka" (ck) and the Pfalzisch "k", thus from Ekerle we have Eberle, the English looking form.

The Polzer uses Schracks and the English Jacobs.

The Schweizerisch dialect differs from that of South Germany, the same as Pennsylvania German differs in the different counties.

In Baerricks un Lehigh Kaunti they say: "Annie bring mir de lutsar, ich hob en mann g'shusse.' In Lenggeschder Kaunti they say 'Annie bring die lattern, ich hab en mann gschose." (Annie bring the lantern, I shot a man."

When a bell is put on a cow's neck in Lancaster County it is called a "Keebel" and when the same bell is put on a bull's neck is becomes a bullegluck,

The Swizer uses Ammeli, the Polzer homili, the Pennsylvania German homele, andt the English calf. One says hudshli, another hutschle, another geuli, a colt. "Hutchkie" (little colt) is purely German and more impressive than fuellen; the Modern High German, which is derived from the Greek and the Latin.

"Homili" (small calf) can be traced back to the Swiss Ammeli and mammeli, the language of nature which is mama, the labial sound made in initation of the mother.

Goul" is older and more purely Germon than "Pferd," the Modern High German, whihh is derived from the Latin Veredus.

EBERLY NAME IN MODERN HIGH GERMAN.

But to come to the point it is the name Eberly that we are interested in, and the point is sharp. Our forefathers in Europe selected a very ancient name--a name that was in existence long before the Modern High German language became the literary language of Germany, and before the modern English language was in existence. When the pioneer Eberlys came to Pennsylvania they did not bring their name along in English; they did not bring it along in Pennsylvania German, but they brought it along in the Modern High German "Eckerlin."

The Modern High German is a language invented from the Middle High German in which was fused Latin. One of the improvements made in the Modern High German over the Middle High German was the introduction of a ligature or combination of two half sounds or diphthong called "tsaka" (ck) in addition to the c and k, and this gave rise to such words as "Ecker," "Ecke," "Becker,", Strecke," (Acorn, corner, baker, stretch etc.) The German single "k" is used in such words as "Kloschder," "Klein", Konig," "kauf," etc. (Cloister, Kline, King, Buy etc.)

There is no equivalent sound contained in the English alphabet to represent the Modern High German "tsaka" and in translating German names containing that ligature of sounds into English, it will have to be eliminated and the sound superseded by a suitable consonant sound in the English alphabet in order to have the word conform to the English methods of spelling and to produce an English looking form. In many instances where the "tsaka" is placed between two vowels the nearest kindred sounds in the English alphabet are the B, k and v.

A familiar example of this occurs in the following names:

Schracks, Beckenshaft, Deck, Eckerhardt, Eckert and Eckerlin in the Modern High German, and Jacobs, Robust, Cover, Eberhardyand Eberly in the modern English language.

In a publication printed in the Modern High German in Strassburg, Germany, our European forefathers name appears in the form of "Eckerlin." This form of the name has also been used in early Modern High German publications printed in Lancaster County, Pennsylvania.

English translators of the same publications, instead of ascertaining the descriptive meaning of the name and using an English equivalent, retained the Modern High German form of the name in their English publications, spelling the name simply with alphabetical characters of the English language, irrespective of their relative value of sounds, using for the ligature "tsaka" a diphthong, the c and k, two full sounds in the English alphabet.

In other words these English publications may be styled in this fashion.

Jaerrick Eckerhardt and Schrack Eckerlin were active, sharp, brave and strong men. (George Eberhard and Jacob Eberly were active, sharp, brave and strong men.

The literal meaning of the name "Eckerhardt" is given by some writers as meaning " as strong as a boar," but we would infer that the meaning of it is, "as sound as an acorn."

The literal meaning of "Eckerlin" is a little strong, a little active, a little brave, etc.

This name "Eckerlin" was formed out of two words, and when we divide the name into syllables, we have "Ecker-lin," each syllable having a different meaning; "Ecker," the root of the word meaning "acorn," a derivative of the Dutch or Saxon "Aker," or of the Latin "Acer," the Teutonic or German suffix "lin", meaning "little," Thus we have "little acorn;" by which is not meant, a small acorn as it pertains to the elements contained in the fruit of an oak. nor is it meant that our forefathers were the fruit of an oak tree, which is called an acorn, but what significance or connection does the word acorn have with that one seeded nut fixed in a woody cup which grows on the branches of that proud, brave, strong and stately spreading oak tree. Acorn is an adverb of degree telling us the elements contained in the nut as a whole.

Our European forefathers assumed a name before the modern High German language was invented, and taking that fact into consideration the originals of that name must have taken it in another language.

EBERLY NAME AND ITS HISTORY.

MIDDLE HIGH GERMAN.

The question now arises in what language did the Eberlys take the name? Upon entering into the field of Middle High German we find the form to be Eberlein or Echerlein also meaning "little acorn." The modern High German "tsaka" does not exist in the Middle High German, but in many instances the "ch" is used instead.

Grimm's Deutsches Woerterbuch and other authorities state that "Eber" is Middle High German, indicating courage, fierceness, bravery. etc. "Eck.r means the same. The etymology of the word "Ecker" seems to have been a mooted problem with the highest authorities on German philology,

ALT SASCHSICH (OLD SAXON)

We now enter into a language which was the principal language at the beginning of literature in Germany in the Middle Ages, and that is the old Saxon; an offspring of the Old German, and in this Saxon language Latin was fused and perhaps Greek.

The Saxons obtained their learning from Greece and Rome. They used the Latin alphabet, which is the same alphabet now in general use by all English literary objects, except that the Latin has no "w"; the v being pronounced as "w", the c as k, the ch practically as our k,

The old Saxon form of the name "Eberly" was Akerlin" The "c" in the Saxon is pronounced as "a" in the Latin and English, and the "ch" as k. Thus from the Saxon "Aker" we get "Eker" or"Eber" in the Middle High German. The Saxons used the letter "k" for the Latin "c"

"Aker" the Saxon word, is from the Latin word "Acer", the "c" being pronounced as k; of which the literal meaning in the Saxon is the same as in the Latin, as follows:

Acer; of the internal states of the human system, violent, sharp, severe etc.

Acer, of the states of mind, violent, vehement, passionate, fierce, ferocious.

Acer, applied to moral qualities, active, ardent, eager, brave, zealous.

"As sound as an acorn(acer)is a local proverb applied to everything from a horse to a nut, including a human being.

The Sanskrit root "ac" from acer(sharp) is the earliest Latin chip from that ancient block being acus, a needle.

Any Latin student knows that Latin words have different terminations. Thus from "acer" we have the adverb acriter, meaning sharply, strongly, bravely, fiercely, severely, actively etc. in all the significance of the adjectives.

"Caesar nos acriter accusat."Caesar was not accused severely)

Indo-European is the term used to designate the Aryan family of languages, which embraced Indian, Iranian, Celtic, Greek, Italic, Slavonic and Teutonic.

Thus the literal translation or significance of the word "Eckerlin" (Modern High German). Echerlin(Middle High German) Akerlin(Old Saxon) Eicherlein(Old German.) Aciter(Latin) Ekerle(Blattdeutsch) Ewarli(Pennsylvania German) Everleigh(Old English) and Eberly(Modern English) is sharply, fiercely, courageously, bravely, strongly, severely, keenly, vehemently etc.

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Ich geh'n wenig uf die Borth,
Un hock mich uf die Bank:
Es scht mich, niemand, wann ich heil,
Hinner der Drauwerank.

EBERLY NAME AND ITS HISTORY.

The Historians of the past who employed professional philogists to anglicize names according to their literal or descriptive meanings in compiling their histories wrote the name in the form of "Eberly."

In documentary records and early publications the name has been written in the following forms:

Aberli	Akerlin	Eikerly	Eberlein	Everli
Aberlee	Eckerlin	Eikerline	Eberlin	Everly
Acberli	Eckerlein	Ekerly	Eberli	Everling
Ackerling	Eckerline	Ekerli	Eberle	Ekerlee
Ackerly	Eckerling	Ekerly	Eberly	Ekerlin
Ackerlin	Eckerle	Eberling	Everlin	Everley
Aikerly	Eikerlin	Eberlen	Everlen	Eberly

Some of these names as you will note are partly in one language and partly in another, but all of them have the same literal meaning.

If is only in modern times that spelling has been standardized, and before that time there were marked differences in spelling and pronunciations tendencies in the different parts of the country.

In an early modern High German publication printed in Strasburg in the year 1706 the name of our European ancestor appears in the form of "Eckerlin." - See page

In a deed dated August 13th 1739 for a tract of land in Cocalico Township witnessed by one of the Eberly brothers the name appears in the form of "Eberlin." - See page

In a petition dated May 16th 1741 filed by one of the Eberly brothers for a tract of land in Cocalico Township the name appears in the form of "Eckerly." - See page

Under the heading of "Warrants of Land in Lancaster County under date of May 16th 1741 for the same tract the name appears in the form of "Eckerly."- See page

In a deed conveying the same tract of land in Cocalico Township drawn up by Conrad Weiser under date of April 17th 1749 the name appears in the form of "Ekerlin," See page

On page 720 of Ellis & Evans History of Lancaster County in a description giving the location of the same

tract the name appears in the form of "Eberly." See page

In the Proprietary Assessor's Tax list for the year 1769 of the Upper Delaware Ward, County of Philadelphia the name appears in the form of "Everlih." See page

In a petition filed in the year 1765 by one of the Eberlys the name appears in the form of "Ekerlin" -See page

In the will of one of the Eberlys dated January 1781 the name appears in the form of "Eckerle." See page

Oswald Seidensticker, M. D. in his Amerkansche Kloster geschischte wrote it "Ekerlin ." See page

In other early German publications the name appears in the form of "Ekerlf," See page

LAND DONATION BY GEO. ILLIG AND WIFE.

On May 15th 1800 George Illig and wife conveyed 75 perches of the said tract by deed to John Erb and Jacob Eberly in trust for the Mennonite Society, and to Christopher Miller in trust for the Mennonite Society.

CHRONOLOGY OF EBERLY FAMILY TRADITIONS.

Tradition generally signifies knowledge of the past handed down verbally from generation to generation. It is a story which has a peculiar fascination, interests everyone, and goes back in the dim past.

Numerous traditions have come down through the descendants of our European forefathers and I have heard a number of Eberlys talk about them. The most peculiar circumstances surrounding the early traditions is the fact that it fails to shed any light on the life of our early ancestors, yet it gives with a certain degree of accuracy the names of the various places where they resided and from whence they came. Some are reliable and are supported by written records.

TRADITIONS BY MICHAEL S. EBERLY.

What I have written down here was gathered from ~~my father's family~~ record and from the conversation I had with him at the time he asked me to make a family research. ~~At the time~~ my father began his family record he likewise interviewed his father who related to him what he knew of our European and pioneer ancestors.

My father's record ~~shows that~~ the Eberlys at one time dwelled in Switzerland. The earliest tradition is that the family on account of persecution and oppression migrated from Switzerland to the southern part of Alsace, Germany, where it took up its abode a short distance from the Rhine. The year this migration took place is unknown. After having resided in this new location for some time it came about that certain causes and motives induced the family to again change its habitation removing to a new location.

This is without a doubt reliable tradition as similar knowledge has been handed down in ~~different~~ other branches of the family.

Before me I have a letter dated May 28th 1912 received from the late Levi B. Eberly, M. D. of Smithville, Ohio, in which he stated, as follows: " My father told me when asked if his father came from Europe; he said no, but his father and grandfather had; that the family had moved from Switzerland to Alsace and afterwards to this country.

In addition to this tradition there is also in existence the old Eberly Bible brought to Pennsylvania by the family. The fact that the family possessed a Bible printed in Zurich and like traditions have come down through several branches of the family is further evidence to support the claim that Switzerland was at one time the home of our European ancestors.

The story now shifts to the individuals of the family. First to the aged father who died at the time the family was making preparations to leave the Rhineland, leaving a widow and four sons. After his death the widow with the four sons came to Pennsylvania. The family landed in New York and from thence came to Pennsylvania. The year in which it arrived, my father said, was never definitely known, but his supposition was that it must have been after 1700.

All trace of the widow was lost on this side of the ocean and never picked up, although it was known that at some time after the arrival of the family it came to the Conestoga Valley where she resided a short distance from the town of Lancaster, then known as Hickory Town.

The trace of the four brothers was not entirely lost, although it was a little confused and a bit hazy. Nothing was ever known of their habits and customs of these early pioneers; even their names were unknown.

My father said and his records show that these brothers left the county; their leaving came about in the following manner: It so happened that for some unknown reason one of the brothers disagreed with the others and they separated; he going to South Carolina where he died, and the remaining three to Virginia. The three who migrated to Virginia travelled back and fourth several times until finally all trace of them was lost entirely, no one ever knowing what became of them, with the exception there was a meagre tradition that one of the brothers again returned to Lancaster County.

The story of the aged father dying in Europe, the South Carolina and the Virginia traditions have also been handed down in different branches of the family, and it cannot therefore be cast aside as having no foundation.

SECOND TRADITION.

Now after my father had related that which has been set forth and taken from his records he said, that there were two traditions. The first tradition dealt with the old father, mother and four brothers, and the second tradition with father, mother, four sons and two daughters.

The second story begins in Germany and ends around a small village now known as Durlach Post Office, Clay Township, Lancaster County, Pennsylvania. He began talking about one whom they always referred to as Mother Eberly, because no one ever knew her name. The Mother Eberly, he said, turned up in the vicinity of Durlach in the pioneer days in a mysterious manner without her husband, no one ever knowing from whence she came. Her few belongings were brought there on a wagon and unloaded under a tree near a little spring of water where it remained until a small hut or cabin had been built for her in which she lived as a recluse. Hardly anything was ever known of her beyond the fact that in her latter days she made her home with her eldest son Jacob who subsequently settled in the same vicinity, and at whose home she died about 1760-65.

The next member of the family taken up with my father was one who was always referred to as the lost husband of Mother Eberly, because no one ever knew his whereabouts, nor his name. He sure was a baffling mystery to the Eberly posterity. There seems to have been a smoke screen drawn across the horizon during the early history of the parents. Hardly any information was obtainable about him and it seemed as though he had been swallowed up by the sea. The only definite information the Eberly posterity ever had of him was that he never lived with his wife in the vicinity of Durlach, no one ever knowing the reason why they lived apart. The question as to his whereabouts always stood open, the reason why they were separated, and whether or not he come across the sea.

Because the descendants of these parents never knew what lay back of this separation, were unable to obtain any clue of the father, all kinds of suppositions were advanced about the separation mystery, none of which had any foundation. Each story merely aided as a new and puzzling element to the mystery. The suppositions which sprung from these thinkers clashed with the practical tradition of the aged father and the widow in Europe, plunging in the abyss of confusion in which it has wallowed ever since. No one could ever peer into the background of the life of these parents, yet the outstanding fact is that both of them were living.

Truthfully I can say so many stories have been circulated

about these parents that I almost find myself beyond the power of words to describe them. My father had an idea that the husband of Mother Eberly might have been the brother who his father said went to South Carolina. Besides he related a story which was merely supposition, and which he did not know whether it applied to the lost husband, or to the old father who died in Europe and his widow. The story disclosed that he either died in Europe, or that he missed the boat. The missing boat story sets forth that while the family was awaiting at the seaport to sail for Pennsylvania he discovered that he had forgotten certain valuable papers and returned to get these papers. During his absence the boat sailed away leaving him in Europe. When my father told me this story I took very little credence in it. I said, it is a wonder that the wife with the six small children went aboard the vessel knowing that her husband had not yet returned, and it is also a wonder that the husband did not take a later boat and follow his wife and children as he knew where they were going.

Six children were to these parents in Europe; four sons and two daughters, all of whom were small when the family came to Pennsylvania. Even the whereabouts of these children was unknown until they had grown to manhood and womanhood. The names of the children were: Jacob, Peter Henry, Magdalena, Maria and Ulrich.

RECORDS FROM THE BIOGRAPHICAL MEMORIAL
OF JOHN EBERLE,

The Biographical Memorial of John Eberle, of Cumberland County, Pennsylvania, was gotten up by Levi E. Martin. Once I called on one of the Eberlys who was a druggist at 10th & Oxford Streets, Philadelphia, Pennsylvania, in reference to the Eberly family. He was a descendant of John Eberle mentioned above, and was kind enough to loan me his book by Martin in which are recorded several traditions, as follows:

"The Eberlys, who migrated to America, had moved from Switzerland to Alsace, a south Rhine country, and thence to America. This is traditional, but reliable. The exact time of this settlement in America we have never been able to obtain, but it took place in the early colonial days of Maryland, Pennsylvania and Virginia, and to these colonies they went. Religiously there were followers of Menno Simons. They came chiefly on account of religious persecution."

"The family started to travel with their Bible and their clothing in a one-horse wagon. They came from the German Swiss by Alsace to Lorrain and France on their journey for liberty. On the way the old father took sick and died. The sons of the family dug a grave by the roadside and buried their father. This is by tradition. However, the mother and the children, in those trying times of sorrow and grief, journeyed to the seashore, crossed the deep water to America. ..... They arrived in Philadelphia. The sons were sold for a certain sum of money for months to work out their time among the people of Pennsylvania. This was to pay their passage."

In the same genealogy it is also stated as follows:

"The account given by Dr. Eberle, the author of "Eberle's Practice of Medicine" and once president of the Ohio Medical College, was as follows:"

"There were three brothers who came from Europe. One settled in Pennsylvania, another in Maryland, and the third in Virginia. That he descended from the one who settled in Virginia is only true so far as the three settlements are concerned, for two of the Eberlys were unable to trace their relationship from a single family at the beginning of the present century."

The late Levi E. Eberly, M. D. of Smithville, Ohio,

Copy

Martin states that Dr. Eberly was personally acquainted with Dr. Eberle. From the information I had at hand I knew this to be impossible. I immediately wrote a letter to Dr. Eberly giving him the date of the death of Dr. Eberle. He answered and said that Martin states in his book that I was acquainted with Dr. Eberle. I never wrote him that. Why Dr. Eberle died three years before I was born.

In touching the tradition Dr. Eberly states "that in 1840 and early in the 50s Jacob Ihrig owned a farm adjoining that of his father. Ihrig was for a long time in the legislature at Columbus, Ohio. He came from Pennsylvania about 1815, and married to Wm. Eberly's sister. Dr. Eberle was then president of the Ohio Medical College and related to Jacob Ihrig this story of the family. There were three brothers who crossed the ocean; one settled in Pennsylvania, one in Maryland and one in Virginia, that he came from the Virginia Eberlys and Mrs. Ihrig from the Pennsylvania Eberlys. So Ihrig said."

There is a question in my mind whether this tradition has not become distorted and misconstrued. In some instances it is so unlike from any other tradition and written records that I can hardly believe it has been retold as given by the noted physician. In one of the letters that I received from Dr. Levi B. Eberly he stated that the children of these three brothers settled in the colonies mentioned.

It was from 1831 to 1837 that Dr. Eberle was connected with the Ohio Medical College at Cincinnati, Ohio,

It seems that Dr. Eberle was uncertain as to his descent and had no authentic record that he came from the Virginia brother for the tradition states that it was only true insofar as the three settlements are concerned.

Dr. Eberle was born in Lanor Township in 1791. His father Henry was born in Penn Twp. new Sun Hill, and his grandfather Henry was born in 1710 in Europe and settled on a tract of land at Sun Hill, the original warrant for which was granted to Ulrich Burkhardt. (See Ellis & Evans Hist. p. 1006)

The late wife of Amos Kauffman was Fayette Eberly also a descendant of the said Henry Eberly born in 1710. I was personally acquainted with her

From a record in my possession which has been forwarded to me by the Hon. George A. Eberly, Supreme Court Judge, at Lincoln, Nebraska, I have the following tradition:

" A boy brought up by the Lenni Lennape or Delawares who was a young man at the time of Penn's adventures treating for land between the Delaware and the Schuylkill Rivers about 1680 to 1683 where the City of Philadelphia now stands, left his Indian Proteges and went to Berks County, near Reading."

This tradition was handed down by John Eberly who settled in Stark County, Ohio. He was born about 1818; was a son of Daniel and a grand son of Peter Eberly .

It is the only tradition which has come before me making any mention that any of the Eberlys were under the care and protection of the Delaware Indians. According to written records there is some truth in this tradition. An error has been made in applying it, for it refers to a generation prior to the one stated.

EXTRACTS FROM COUNTY HISTORIES.

On page 1006 of Ellis & Evans History of Lancaster County, it is stated as follows:

"The earliest representatives of the Eberly family emigrated from Germany during the year 1700. They were followed by others among whom was Michael Eberly, whose son Henry was married to a daughter of Ulrich Burkhardt and resided upon land subsequently owned by the subject of the sketch in conjunction with his brothers and sisters."

On page 1016 of the same History it is stated that:

" Ulrich Everly when but one year old came from Switzerland in company with his parents and settled on land owned by Samuel Stoneroad and others sometime about 1730. One of his brothers settled north of Lancaster. Ulrich died about 1809."

In Montgomery's Historical and Biographical Annals of Berks County, Pennsylvania, is given a short sketch of Peter Eberly stating as follows:

"The Eberly family came from Wittenberg, Germany during the early part of the 18th century."

Montgomery's statement that the Eberly family came from Wittenberg is unquestionably an error. Wittenberg is a Town about sixty miles south by west from Berlin and it is a well known fact the the Eberlys came from the Rhineland. The Eberly who furnished Montgomery with this information no doubt gave it correctly. When Montgomery compiled his history, due to a similiarity of names, he stated the Town of Wittenberg, whereas he should have stated Wittgenstein, a German Province, for it is a known fact that the Eberlys never came from the Saxon Town of Wittenberg, but it is an established fact that they did came from the Province of Wittgenstein. Errors are often made by historians in designating places from whence emigrants came which have similar names.

From one of the Cumberland County Histories we learn that the family settled in the Pequea Valley shortly after the year 1700.

Tradition also has it that there were four sons and two daughters who came to Pennsylvania with their parents, all of whom were small and that the mother Eberly came to Durlach, and that one of the Eberlys lived among the Delaware Indians, all of which is reliable tradition and supported by written records.

WIDOW EBERLY AND MOTHER EBERLY CAME TO PENNA.

Anna Eberly, widow of old Mike Eberly, with her four sons came to Pennsylvania, and so did Mother Eberly, her daughter-in-law, with her husband and six small children, four sons and two daughters, They all crossed the Atlantic Ocean at the same time, and in the same sailing vessel.

Jacob, the eldest son of Mother Eberly, was born in 1715, in Europe, and Ulrich, the youngest son and child was born in 1723, also in Europe.

The Widow Eberly's husband Michael, who died in Europe, was at the least sixty-four years old at the time of his death, and his Widow, who came to Pennsylvania, with her four sons, was at the least fifty-four years old at the time her husband's demise.

Keeping this fact in mind it would appear ridiculous to classify the four sons and two daughters, all small children, as the children of the Widow Eberly instead of those of the Mother Eberly who died at what is now Durlach, Lancaster County, Pennsylvania.

TRADITIONS OF THREE GENERATIONS COMBINED.

It is not to be wondered at that the Eberlys at this time fall into error respecting the early traditions, because there were two sets of children, the first consisted of four brothers, the second group was composed of four brothers and two sisters, and there were three generations

The traditions that have come down to us are of three generations and the Eberlysposterity has dropped one or two generations, is combining the families into one, mixing the members of the different families in such a manner that they are unable to make them show the true facts.



Das ander teyl des Alten Testaments

Das ander teyl des alten Testaments

Das ander teyl des alten Testaments

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THE EBERLY FAMILY BIBLES.

We now enter into an altogether different field--a field in which the truth is written, and that is the Bible.

Some one has said: "How do you account for the existence of two family Bibles?" "Can you answer that question?" Can you answer the question why your father had a Bible and you have one? If you can, then you might also be able to answer the foregoing question. The Widow Eberly brought her Bible along, and so did the Mother Eberly; hence the reason for the existence of two family Bibles. Both Bibles were packed in a heavy wooden chest which was loaded on the same sailing vessel on which the Eberlys sailed for Pennsylvania, and in that manner they both came across the sea.

MOTHER EBERLY BIBLE.

Mrs. Fayette(Eberly)Kauffman, late wife of Amos Kauffman, of Lancaster, Pennsylvania,,was the owner of the Mother Eberly Bible for a number of years; she now having passed away. She also owned the heavy wooden chest in which the Bibles were packed during their sojourn across the sea.

The writer when examining the Bible several years ago failed to note by whom it was published and is therefore unable to give that information. Mrs. Kauffman, however, was positive that the Bible was brought to Pennsylvania by our European forefathers.

Jacob Eberly placed his family record in it; they being the first entries made in the Bible, and it is therefore of minor importance who the publisher was, or from whence it came. Jacob Eberly was the grandfather of Mrs. Kauffman; he being a son of Henry, and a grandson of Mother Eberly, residing on the old Eberly Homestead in Penn Township, near Sun Hill (now Fairland) Penn Township, Lancaster County, Pennsylvania.

THE WIDOW EBERLY BIBLE.

The Widow Eberly Bible is of far greater importance than the Mother Eberly Bible. It is now in possession of Miss Isa Moore Eberly, of Smithville, Ohio; a great grand daughter of John Eberle, born in 1755, in Penn Township, and a brother of the aforesaid Jacob Eberly. John Eberle migrated to Cumberland County about the year 1790; he taking the Bible with him. After his death the Bible passed to

his son Peter, from whence it passed to his son John, the father of Miss Isa Moore Eberly, [illegible]

John Eberle, of Cumberland County placed his family record in the Bible; his first entry being that of his marriage to Elizabeth Bricker, reading as follows:

> "I John Eberle and Elizabeth have married Nov. 24, 1776."

Following the above entry are the birth and death records of their children, of which the first entry reads as follows:

> "And a boy was us born in the sign of (?) Jany. 24th afternoon at 1 o'clock in 1778 and his name is John."

The last birth entry is that of his son Peter reading as follows:

> "Us is a son born Nov. 12, 1805 in the sign of the Lion, his name shall be Peter."

John Eberle wrote his entries in German script; not in the Bible, but on a separate sheet of paper which he afterwards pasted on the fourth page of the leaves left blank in the Bible for family records.

The Bible is one of Christopher Froschour's editions, whose printing of Bibles began in Zurich in the year 1536 as indicated on the title page of the Bible shown on page .

Whether this Bible is an original Froschour edition or whether it is a reprint the writer is not able to say. If it is an original edition it must have been in existence for many years before ever anyone placed an entry in it.

The Bible is still in a very good state of preservation. It is printed in Gothic type; not in the German language, but apparently in the Saxon tongue, which at that period was the literary language. It is therefore reasonable to believe that our European forefathers were versed in the Saxon tongue, yet it must be remembered that the Bible was in existence one hundred and seventy years, if it is an original edition, before ever anyone placed an entry in it.

In additon to the family records of John Eberle, it contains two other birth entries preceding his entries. These entries were made in Europe; are written in a very fine and peculiar script and tongue; some of the characters being in the Latin script, a script used by the Saxons.

The words are spelled phonetically, and seem to be a mixture of words from different languages. The small "i" appears in it which was used by the Swiss and also appears in the Gothic language. Other words appear to be from the German language; others appear to be in Blattdeutsch or Swizer-German, but taking the writing as a whole the writer is inclined to the belief that the entries are written in the Old Saxon Tongue.

They were extremely hard to decipher, but by a careful study for quite some time the writer succeeded in translating them and found them to be, as expected, birth entries; which birth entries correspond to the birth years of two of the sons of the Widow Eberly given in other early publications.

BIBLE ENTRIES IN WIDOW EBERLY BIBLE.

The first entry in the Widow Eberly Bible appears in the middle of the second page of the first sheet left blank for birth records. It consists of two lines recording the birth of a child born in the year 1705, reading as follows:

: "Ano 1705 zeit Kind nach Dözi Kirsi :
: hat dur am Tzwansichen Dag K: risenes.":

The translation is as follows:

: "In the year of our Lord 1705 child according to :
: nature on the twentieth day in the sign of Pisces.":

The births entered of Israel and Isabell
Eberly recorded in the old Eberly
Family Bible

The birth year 1705 in the above entry corresponds with the birth year given in other early records as that of Israel Eberly, born in the year 1705; the third son of the Widow Eberly.

SECOND ENTRY.

The second entry contained in the Widow Eberly Bible appears on the third page left blank for birth records and consists of eight lines recording the birth of a child born in the year 1706, reading as follows:

:"Am dem Tzwolfthe Dag Mai war Zur Welt Gebohren.
: Der i Dag Ein Sohnen Lich Auss Sichbar. Den Anfang
: wird Vor Halb 8 Uhr Vor Mit Dag, Das Michael.
: Etwas Nach Halbe 9 Uhr Die Gantz erschdarna gendt
: Etwas über 2: schdünt war visha, und Die Sunne
: über 10 Zoll War finschdarnisa Warauma Dort ist
: finschdar Vier halb schdünt wie nache und schdönt
: schdarna ihre scheina wie schrag Ano 1706 zeit."

The translation is as follows:

:"On the twelfth day in the sign of - - was brought
:to this world. The same day a solar light was
:visible. The beginning was sometime before half
:past 8 o'clock in the forenoon on the day of Michael.
:Sometime after half past 9 o'clock the entire starry
:region for more than two hours was visible, and the
:sun over 10 inches was obliterated. It was as dark as
:night for four half hours and the position of the rays
:of the stars was like oblique in the year of our
:Lord 1706."

The birth year 1706 in the above entry corresponds with the birth year given in other early records as that of Gabriel Eberly born in the year 1706; the fourth son of the Widow Eberly.

Anyone who is at all familiar with the twelve signs of the zodiac will at once recognize the sign in the first entry as that of Pieces. The Zodiac had twelve constellations and is divided in twelve equal parts called signs, named after the constellations. The symbols given in the birth entries refer to the signs, in accordance with which birth and death records were made at that period of time.

Two theories may be advanced for the absence of the names of the children in the entries; one of which is that the children may not yet have been christened at the time the entries were made, and the other is to keep hidden from the authorities the identity of the owner of the Bible, as it was dangerous in those days to be the owner of a Bible

We have every reason to believe that there were a number of children born in the sign of the Fishes(Pieces) during the year 1705 and on May 12th 1706 in the sign of - - ; but we do not believe that the husband of Anna Eberly, made birth entries in a Bible which he did not own and of children not born to them.

Supposing that these entries were made by someone else, the person who made them inserted the same dates on which Israel and Gabriel Eberly, sons of old Michael Eberly, were born. These statements are verified by the information contained in a Church History printed in the year 1706 in Strassburg; by a statement made in Volume II, p 207 of the German Sectarians of Pennsylvania and by information contained in early German publications printed in Pennsylvania in possession of the writer.

Not only are the birth entries a double check, but the fact that the records were made in Europe; the fact that the Bible was brought across the Ocean and has been in possession of the Eberlys since the year 1705, if not earlier, is sufficient proof and evidence to link the present generation with the Eberly family in Europe who inserted the birth years 1705 and 1706 andthat we are the lineal descendants of old Mike Eberly of Strassburg.

CHAPTER VI

1. MICHAEL EBERLY OF STRASSBURG, ALSACE, GERMANY.

The tradition that the Eberly family came from Alsace is an established fact, and we may therefore be classified as the Alsatian Branch of the Eberly family.

The beginning of our branch of the Eberly family starts in Strassburg on the Rhine(Pfalz am Rhein) a City in Alsace, to which place, according to tradition, the family migrated from Switzerland.

The name of our earliest progenitor in Europe of whom an authentic record could be found was Michael. He was a counsellor in Strassburg and lived in the Fladergasse, born about the year 1660, and was married twice. His second wife was Anna [illegible] born about 1670. To this union were born four sons; all of whom were baptized in the Lutheran faith, and their baptismal names were as follows:

2. Michael born about 1693 in Strassburg
3. Samuel born about 1698 in Strassburg
4. Israel born 1705 in Strassburg
5. Gabriel born May 12, 1706 in Strassburg.

The significance of the above names in their original language is as follows:

Michael, who is like God.
Samuel, heard of God, asked of God
Israel, who prevails with God
Gabriel, God is my strength.

"Many tales have been told of these four sturdy pioneers, as to their parentage, religion and career, and it now appears that they were all far from the truth. For authentic information we have thus far been confined to the meagre notice in the Chronicon Ephratense, which to the historian, to say the least, is unsatisfactory."

"Now, however, after a long and persistent search, here and in Europe, there has been brought to light a little known book, which sheds some further light upon the interesting history of these prominent actors in our religious drama, enacted in the romantic valley of the Cocalico, and it offers us a clew as to the parentage in question and the causes which brought the family to these shores."

"From this old book we learn that they were, by birth Alsastians, sons of Michael and ---- Boserlin, and born, baptized and brought up in the Lutheran faith." (Annals of Swiss Settlement of Pennsylvania)

OLD HISTORIC STRASSBURG (Staufferstown)

Strassburg is situated at the junction of the Rivers Ill and Breusch, about a mile west of the River Rhine. It was originally built and fortified by the Romans, and was once the home of the Celts.

We are, of course, interested in knowing what took place in that old historic Town of Strassburg in the days

when our forefathers walked the streets thereof. It is difficult to understand this story unless you know the manners and customs of the people at that time of the history of civilization.

In this particular City the manners and customs of the people were not by choosing, but were forced upon them by tyrrennical religious bigots. Church at large.

For some time the inhabitants of Strassburg escaped the persecution by observing a state of neutrality during the Thirty Years' War. Following this epoch Louis XIV, of France started the War of Conquest; poured his troops in the Valley of the Rhine, and laid it waste. On October 23rd 1685 he revoked the Edict of Nantes, issued by Henry IV, in 1598 in favor of the Huguenots or protestants of France, which was followed by a terrible persecution of the Huguenots of France, many of whom fled to Alsace-Lorraine, and Switzerland. By the revocation of the Edict of Nantes the last vestage of religious freedom was swept away. The King's armies, not only overran the French protestant Provinces, but the Palatinates as well.

The guns of the Religious War had scarcely been silenced when this invasion followed, which left in its path brutalities which far exceeded the visit upon them by the Religious War; all through religious bigotry, which incensed Louis XIV, and because the Huguenots fled to Alsace-Lorraine, which his army then invaded and laid waste, for when the ruler discovered that the people would not subject to his religious bigotry his next step was to destroy and drive the inhabitants in exile, as he considered it better to rule over a desert than a lot of Protestant people.

During this invasion, in the Fall of the year, when nearly all of the merchants were absent from Strassburg attending a great fair at Frankfort, a powerful French Army suddenly appeared before the City; entered it, and the City surrendered.

The great catheural, which had long been in possession of the Protestants, was given to the Catholic Bishop, who stood in with the magistrates, and who was the secret agent of Louis XIV; the clergymen were driven from the City; the people left in groups, and those who remained were given French names; so were the streets. Alsace

and Lorraine were handed over to the Jesuits for the purpose of catholicizing.

France retained Strassburg and the greater part of Alsace under the Treaty of Ryswick made on September 20th 1697. It was also decided that which had been made Catholic by force during the invasion should remain so, and Protestanism was crushed in Strassburg.

The Protestants everywhere began to be proceeded against with much severity, on account of which persecution some fell back again in the pale of the church.

MICHAEL EBERLY BECOMES A PIETIST.

During these religious disturbances Michael Eberly became a separatist. The Separatists were in general called Pietists and as only the three known church parties were included in the Religious peace, the Pietists everywhere began to be proceeded against with much severity ~~on account of their persecution many went back again into the pale of the church~~.

"Michael Eberly was one of the prime movers in combining the Pietistical movement with the secret mystical organization of the day in consequence of which suffered great persecution in his native City."(German Sectarians of Penna.)

These Pietists held secret meetings by night which were allow
59 Michael Eberly attended and finally held them at his own house, and when this became known to the authorities he was arrested. "Under date of January 27, 1691 a commission was appointed by the reigningsauthority to inquire about the Pietists who held secret meetings by day and night.

An account of the Pietists is given in a little book published in Straussburg in the year 1706, of which part of the title page is given below:

DES EVANGELISCHEN KIRCHEN -CONVENTS
IN STRASSBURG
Abgenothigter
HISTORISCHER BERICHT
von der Just daselbe
entstandenen Pietischen Bruderschaft
und
PHILADELPHISCHEN GESELLSCHAFFT.

.....

Schmach-Libellis
Straussburg
In Verlagung Dietrich Lerst 1706.

This short history of the Pietists in Strassburg contains a short sketch of the Eberly family in Strassburg; the account of which is here given as found in the German Sectarians of Pennsylvania, Vol. II, page 209.

"The father, Michael Eckerlin(Eberly) a reputable burgher, was a master tailor by trade, who followed as a specialty (Kappenschneider, Kappenmacher) in the record. His establishment, which must have been one of some importance, was in the Fladergasse, in the City of Strassburg. He was a man of good repute in both church and community, and served some time as Rathsherr or Councillor. (a man with good [illegible]

next page

"Toward the close of the seventeenth century a Collegium Pietatis (A school of Religious Thought or a meeting for the study of the Bible) and Philadelphian Society(Brotherly Love Society) was formed in Strasburg. The leading spirit of the former was one Johann Heinrich Krafft, a shoemaker by trade, but who now posed as a schoolmaster and expounder of mysticism. Michael Eckerlin was induced to attend some of these collegia, and, becoming interested, neglected his church services for the new doctrine, and henceforth became a prominent member in both the Collegium Pietatis and the Philadelphia Society."

"It was not long after this time when the authorities notified Krafft to cease his ministrations or he would be expelled from the city. The latter at once promised to conform to the edict and closed his house."

"In the meantime Krafft induced Eckerlin, who was then a widower, to take his (Krafft's)maidservant to wife, which he did, after some hesitation. The new wife was of the Reformed faith, and was strongly impregnated with the fanaticism of her late master The meetings, after being suppressed in Krafft's house, were now stealthily resumed in the Eckerlin house in the Fladergasse, and the master capmaker, under the tutelage of his wife, became so enrapt with the hetrodox speculations that he even presided at the gatherings, in the absence of Krafft, and always offered up the opening prayer. When this became known to the authorities an official visitation was made to the house in the Fladdergasse by Pfarrer Iller, who surprised the collegium in full swing. Michael Eckerlin protested against the intrusion and the charges made, claiming that the persons present were merely personal friends who called to pay a social visit."

"These excuses and explanations, however, failed to satisfy the authorities,and both Krafft and Eckerlin were arrested and brought before the civil authorities, by whom they were tried and convicted, March 1, 1701. Krafft was sentenced to leave town within three days and go beyond the Rhine or be imprisoned. Michael Eckerlin was deprived of his office as Rathsherr and was ordered to abstain in the future from any such Conventicula, and neither to keep, hold nor countenance them, under the pain of similar expulsion from the city of Strasburg."

It is not known how Michael Eberly obeyed these authoritive orders, but apparently he received his consilium abeundi,and had to leave the town of Strasburg.

MICHAEL EBERLY FLEES TO SCHWARTZENAU

Kreis Wittgenstein(Vichtengestein)
Hesse-Cassel, Germany.

The tradition that the Eberly family came from Wittgenstein, Germany, is an established fact.

Israel Eberly, the third son of Michael and Anna Eberly in his brief sketch of the family states that:

"Mein Vater Michael Eckerlin war ein Rathsherr in Strassburg, welches Amt und Ort er um des Gewissens willen verliess und noch Schwartzenau zog, da er sich zu des Gemeinde der T. neilte, und in einem guten Gerucht seines Fromigkeit halten stünde."

"My father Michael Eberly was a councilman of Strasburg, which office and place he left for conscience sake, and moved to Schwartzenau, where he held to the congregation of Baptists, and stood in good repute on account of his piety."

"About 1700", says Rev. A. Stapleton in his Huguenots in America, "he (Michael Eberly) became identified with a Pietist movement in his native City and which was immediately interdicted by the authorities. Because of this persecution he withdrew to Schwarzenau where he identified himself with the movement which resulted in the organization of the German Baptist Society under Alexander Mack and which subsequently came to Pennsylvania.

Schwartzenau at that time was a place where many of the persecuted and exiled came together, from Alsace, Switzerland, Halle and Wirtenberg. It was ruled by Count Heinrich von Wittgenstein who was a mild count and they were granted liberty of conscience. It was a rough and poor country, but was soon greatly improved by the people who sought refuge there.

"Nachdem die Pietisten aus der Pfalz verfolgt waren, so haben sie ihre zuflucht unter dem Grafen von Wittgenstein genommen, unter diesem Grafen liegt Schwartzenau Boden, und des Ort Schlechte Boden genant; in desem Orten haben sich viele von denen vertriebenen niedergelassen, nicht nur aus der Pfalz, sondern auch Elsass, Schweitz, Halle und Wirtenberges Lande."

"Those who were brought together there from the persecutions, though they were distinguished by different opinions, and also differed in manners and customs, were at first all called Pietists, and they among themselves called each other brother."(History of the Brethern)

The Eberly Family at Schwartzenau.

Alexander Mack, the founder of the German Baptist Society was born in 1679 at Schriesheim "an der Bergstrasse;" died January 1735 near Germantown, Pennsylvania. He married Anna Margaretha Klinger. They had three sons and two daughters: Alexander, Jr. born January 25th 1712; died at Germantown, Pennsylvania; John Valentine born 17--; died at Ephrata, Pennsylvania, and Johannas. The two daughters, Christiana and Anna Maria died in Europe.

The beginning of the Baptist Congregation dates from 1708. John Henry Kalckglasser was one of the preachers of the church before 1715 and assisted Alexander Mack in the public services. In 1715 Abraham Duboy came to Schwartzenau, and he was called to the ministry as an assistant to Elder Mack.

Schwartzenau was within a few miles from the village of Laapshe. It was at Laapshe where Christopher Sauer (Sower) was born in the year 1693. He married Maria Christiana --------. In the year 1721 a son was born to them who was named Christopher, Jr.

MARRIAGE OF MICHAEL EBERLY, the 2nd. about A.D. 1713

It was at about this period that a noted event took place in the Eberly family and that was the marriage of Michael Eberly, son of old Mike Eberly. It is apparent that his wife was the daughter of a Swiss family who had also fled to Schwartzenau on account of religious persecution. The principle of the Baptists was that marriage could only be consummated between two believers and if any wanted to marry they first had themselves baptized. Of course, not all of the persecuted who came to Schwartzenau were Baptists, and the question stands open as to whether or not she was a member of the Baptist Congregation.

The children were: 3rd Generation.

6. Jacob born 1715 at Schwartzenau; died at Quincy, Pa Dunkard
7 Peter " ab. 1717 at Schwartzenau " at Berks Co. Pa
8. Henry " " 1718 - - " in Penn Twp. Pa
9. Magdalena " 1720 - - " " Cocalico Twp. Lancs Co
10 Elizabeth(?) 1722 - - " " Berks Co. Pa
11 Ulrich born 1723/4 " in Manheim Twp.

Mary

In the year 1715 a number of families left the parent stem and settled in the Marienborn District from whence they were driven by persecution and took refuge in Crefeld, Upper Palatinate.

The Baptists at Crefeld

A third Congregation was established at Epstein and a number of members were living in Switzerland of whom there is no record.

The Schwartzenau Congregation in 1720 was bitterly persecuted and its members under Alexander Mack fled for protection to Westervain in West Friesland, Holland, where the church gained a number of members, among them being Dirck Henderson. Hendrick Eberly, [illegible] Holland, [illegible] related to the Eberly family.

Just exactly what became of the Eberly family cannot be ascertained as the records vary. It may be that the family was scattered and that Michael Eberly, the 2nd, went to Switzerland, and affiliated with the Mennonite Denomination, for tradition has it that he was a Mennonite.

As to the father Michael, it is stated in the records that Heinrich Kalckglasser, Christian Leib, Abraham DuBoy, John Mass, Peter Becker, Henry, Jeremiah and Balser Trout, Stephen Koch and Michael Eberly were leading members of the Crefeld Congregation. Vol I P.5 Sachse

Trouble soon arose at Crefeld; the result of which caused a division, and finally the end of the Crefeld Congregation of Baptists according to the statement made in the Records.

This division occurred in the year 1719 and was brought about by the marriage of one by the name of Hacker, a scholarly man, who had been baptized into the Crefeld fold. Hacker married the daughter of a Mennonite preacher which caused a controversy in the church and Christian Leib and four single Brethern excommunicater Hacker.

"Other excommunications followed until the church was so badly wrecked that part came to America and others fell away." (History of the Brethern)

"It so happened that a young Brother, Hacker by name, who had studied, and who was full of love and an intimate friend of the said P. B. wanted to marry the daughter of a merchant, who also had been baptized into the Congregation, but still served the Mennonites as preacher, because they did not wish to lose him, and gave him a yearly salary of 800 Gulden. This man was glad for such a son-in-law, and married them with great pleasure, not thinking that it would produce such a great excitement in the Congregation. But Peter Becker

when the affair became known the tumult in the Congregation became so great that Christian Libe, rose up against it and excommunicated said Hacker, though J. N. and the Congregation wished only to suspend him from bread-breaking. This godless excommunication ruined the whole Congregation in the town of Crefeld." (Ephrata Chronicon) John Nass

Hacker took all the blame of this affair, and it touched him the most. He took sick and died. Peter Becker and his followers left for Pennsylvania and settled in Germantown in the year 1719.

Crefeld was the home of the Mennonites and it is evident that if the Eberly had located in Crefeld that the family became connected with the Mennonite Congregation. since the tradition has always been that the pioneer forefather of the Eberly family was a member of the Mennonite denomination.

Among those who came to Pennsylvania with Peter Becker were: Stephen Koch, a minister at Crefeld, but not ordained elder; John, Henry Traut, John Jacob Price, John Hildebrand and family, John Gumre and others.

Chapter VII

EM BILLY PENN SEI HOLTZ LAND.

It will now be necessary to come to the wilds of Pennsylvania and leave the Eberly family across the sea for a few years longer.

About two hundred and fifty years ago no one had ever heard of Pennsylvania, which means as every school boy knows "Penn's Woods." - "Em Billy Penn Sei Holtz Land!" Also known as "Quakerland."

Pennsylvania was started by the most competent and experienced advertiser of his time. As a land boomer Penn had the Florida experts beaten forty miles. In Florida they sold town lots. Penn dealt in millions of acres.

In the year 1681 the British Government made a grant to William Penn of 26,000,000 acres of land in America lying north of Maryland, bounded on the east by the Delaware River, on the west as far as Maryland, and to extend northward as far as plantable. This grant to Penn was made by Charles II to pay a claim of about $75,000.00 of Penn's father against the government. This was more land than Penn could sell in his life time, his sons, or his grandsons.

In the year 1682 Penn and his friends visited his Province remaining nearly two years during which time Penn established a civil constitution, formulated a code of laws which guaranteed civil and religious freedom to every inhabitant within the limits of his province.

Penn made a number of treaties with the Indians and after acquiring honest title to the land he offered it for sale in blocks of 5,000 acres for 100 pounds. Such as desired to rent land were charged one penny per annum for each acre rented, which rent was called "quit rent."

GERMAN AND SWISS EMMIGRATION INDUCED BY PENN.

After Penn's return to England he visited Germany and their proclaimed to the persecuted the great opportunities awaiting those who would emigrate to Pennsylvania. Prior to this he had visited Germany twice on a religious pilgrimage, promising religious freedom and liberty of conscience to all who followed him to America. All this marked the beginning of German and Swiss emigration to Pennsylvania.

The underlying cause of the German and Swiss emigrating to Pennsylvania was the impoverished condition brought

about by wars and invasion and religious and political persecution of the Swiss and the Palatines. From 1682 to 1776 Pennsylvania was the central point of immigration from Germany, France and Switzerland.

From 1683 to 1702 only about 200 families had arrived in Pennsylvania, the most of whom settled in the vicinity of Germantown. As others arrived they passed out into the country beyond Germantown and finally as far west as the Conestoga Valley. They also distributed themselves throughout Montgomery and Bucks Counties, and many went direct to Maryland and the Carolinas.

The Palatinates, as they were generally called, from 1710 to 1717 came as individuals and in small groups, Immigration increased gradually from year to year and it has been estimated by Rupp that by 1730 upwards of 20,000 had arrived.

MENNONITES SETTLE AT GERMANTOWN.

The colony of Quakers under Penn was soon followed by a settlement of Germans. The first colony of Germans who came over was a number of Mennonites from Crefeld led by the learned Francis Daniel Pastorious(Daniel Shepherd), a young lawyer, and agent for the Frankfort Land Company. They were mostly weavers; came on the Ship Concord, and were known as the "Crefeld Colony." This colony arrived at Philadelphia on October 6th 1683, after a ten weeks voyage. In the year 1708 the Mennonites built the first church at Germantown.

At the beginning of German and Swiss immigration to America the land was populated with English people, other nationalties representing a very slight percentage. The officials from the highest to the lowest were either British born or of British descent. The large German and Swiss immigration brought about by Penn's immigration scheme frightened the authorities and an Act was passed in 1727 under which each male arrival in this Country above the age of sixteen had to pay a tax of forty shillings. This somewhat slowed up the rush.

Landed on this side there was a brief stay in one of the settlements already existing in and around Philadelphie and Germantown. Here was gotten together such outfits and supplies as might be needed or could be had.

EARLY GERMAN AND SWISS SETTLEMENTS IN LANCASTER COUNTY.

First among the emigrants who made a settlement in the Conestoga Valley was a group of Swiss Mennonites in the year 1709. They had the first organized church in what is now Lancaster County. Among these pioneer settlers were the Kendigs, the Meylins, the Herrs, the Oberholtzers etc., Martin Kendig being at the head of the families

They settled on the north side of the Pequea Creek in Strasburg Township where they erected their huts or cabins to serve as temporary shelter in the midst of the several clans of Indians. The colony took up 10,000 acres of land; warrant for which, is dated October 10th 1710.

Prior to that time no settlements had been made by whites in the Conestoga Valley. A few white Indian traders lived among the Indians on the Susquehanna, all of whom were Frenchmen with the exception of three, who were Swiss. They were not looking for farms; they sought gold, silver or other precious metals.

The present site of Lancaster City according to tradition, was once an Indian Wigwam. The Indian Nation was called Hickory, and the Town Hickory Town. The beginning of Lancaster City was about 1721-22 and in 1730 it contained 200 inhabitants.

Lancaster County was formed out of Chester County in 1729, previous to which it was known as the Conestoga Valley, and the road leading from Philadelphia to the Conestoga Valley was known as the "Long lane leading to Indian Town."

John Wright, a Quaker preacher, who came from Lancashire in England gave it its name. Lancaster County has long held the reputation of being the most prosperous county in the United States.

GRAFFDALE SETTLEMENT A. D. 1719.

In the year 1719 Hans Grafi while in pursuit of his stray horses wandered into the fertile valley of Grafidale, the beauty of which pleased him so much that he decided to remove his family and belongings to that place, which became known as Graff's Thal. The Three Earls, are named after Groff, the English equivalent of which is Earl.

MILL CREEK SETTLEMENT A. D. 1719.
Leacock Township.

A settlement was made on Mill Creek about the year 1719 by Joseph Shaffer, Hans Meyer, Henry Hahn, Christian and Joseph Stoneman, Simon Landis and others on a tract of land purchased from the London Company. This tract is described as containing 5571 acres, and extended from the Northwest corner of Lancaster City eastward across both Conestoga and Mill Creek.

WEBERDALE SETTLEMENT A. D. 1724.
Weaver Valley.

Another settlement was made by the Mennonites in 1724, six miles from Groffdale by John, Jacob and Henry Weber and others which became known as Weber Thal, otherwise known as Weaver Valley.

CONRAD BEISSEL ARRIVES IN GERMANTOWN, A.D1720

Our next subject will be that of a man who was possessed with the ppirit of religious unrest, and who became quite a problem among the early settlers in the Conestoga Valley as well as elsewhere. That man was Conrad Beissel who was born in the year 1691 at Eberbach in the Palatinate, and came to Germantown in the year 1720. He was a baker by trade and a fiddler at weddings and parties until he became a Pietist in Germany.

There was no need for bakers in Germantown at that period of time as every housewife, did her own baking, and he had to seek other employment. He decided to learn the weaver's trade and indentured himself to Elder Peter Becker, with whom he lived until he became dissatisfied and left.

Beissel was very small in statue. "His father carried on the trade of a baker, but was so given to drink that he sank all he owned down his throat, and then died, leaving behind a poor widow with a numerous family." "His mother was a godly person, and, with the help of his other brothers raised him until his eighth year, when she also died.(Ephrata Chronicon.)

BEISSEL JOURNEYS TO THE CONESTOGA VALLEY

In the year 1721 Beissel, and one by the name of Stuntz who had advanced the fare to Beissel to come across the ocean, migrated to the Conestoga Valley in the year 1721, where they built themselves a cabin on Mill Creek. In this new abode they were joined by George Steiffel and Isaac Van Bebber.

These four men decided to dwell together in a brotherly and communal manner, which did not last for any length of time.

They began to hold regular meetings at their hut at stated periods, and also at other places whenever an opportunity presented itself. Their exhortations and revival services did not, however, bring about the religious excitement among the settlers which they had anticipated and were mostly attended by people prompted by mere curiosity.

One day Steiffel very suddenly decided that he had enough of a hermit's life. Beissel's cooking and providing for the table when it was his duty to do so did not suit Steiffel and he left in disgust. Soon after this Van Bebber took sick and he also left.

One day while in the absence of Beissel was absent Stuntz sold their cabin to Joseph Gibbons, and kept the money to pay back the travelling expenses which he had advanced to Beissel, and left.

Beissel now left alone packed up his belongings and went to Swede's Spring in Lampeter Township where he built himself a new cabin in the Summer of 1723. In this new abode he was joined by Michael Welfare and one Jacob Stump, the latter being somewhat demented, and caused them much trouble. In this new location Beissel and Welfare selected the Sabbath, the Seventh Day, for public worship. Welfare was the first to join Beissel in preaching the Sabbatarian doctrine.

"The next event in his life is the outgrowth of the missionary tour of the Germantown Taufer".(Hist. of the Brethern.)

The beginning of the Germantown Baptist Congregation dates from Christmas Day 1723, at which time a meeting was held and Peter Becker was chosen as Elder. This was the first branch of the Crefeld Congregation. Among the John Gibbons and members were Martin Mund, his wife, Catharine, Henry Landis, his wife, Frederick Lang, and Isaac Van Bebber from which it is now to be reasonably understood.

GERMANTOWN BAPTISTS VISIT CONESTOGA
Settlements A. D. 1724.

The German Baptist Congregation in the Conestoga Valley was formed by Elder Peter Becker during his visitation to that region in the year 1724.

From the Ephrata Chronicon we learn that on the 9th day of November 1724 the Germantown Baptists reached the Grafidale and Weberdale regions, where the footman spent the night with John Graff and the mounted went to John Weber. The next morning they all united at Rudolph Haegele's at that time a Mennonite preacher. From here they went to Conrad Beissel and Michael Welfare to obtain their assurance in reference to evangelizing work whose hearty support they received.

BEISSEL BAPTIZED BY ELDER PETER BECKER.

At a baptism held by Elder Peter Becker on November 12th Conrad Beissel was baptized. He at one time had attempted to baptize himself in the Pequea Creek. His own baptism, however, had not satisfied his conscience, nor was it valid because there were no witnesses. Beissel in his spiritual thought, considered his friend Peter Becker less than himself and shortly after his baptism he began to oppose the Baptist Brethern and instituted practices which were against the accepted rules of the Brethern. He conceived the idea that there was an error among the Baptists as regards the observance of the Sabbath, and he also advocated the Seventh Day as the proper one for rest and religious worship.

After the baptism they spent the rest of the day in edifying conversation unto the praise of God until evening when a love-feast was held at Hohn's house, the first ever held in the Conestoga Valley.

The following Sunday a meeting was held at the house of Simon Landis; at which meeting, Landis and his wife applied for baptism and were baptized by Elder Peter Becker in a small pond on their farm in Upper Leacock Township.

On November 24th the party left for Germantown, leaving the new Congregation to arrange their affairs to suit themselves with Beissel as preacher, who was proposed by Hans Mayer. From 1724 to 1728 Beissel was an elder in the German Baptist Brethern Church in the Conestoga Valley.

CONESTOGA CHURCH OR GEMEINDE A.D.1724.

The Congregation became known as the Conestoga Church or Gemeinde, In December 1724 they began to hold meetings at regular intervals at the house of Simon Landis over which Beissel presided. In his discourses he frequently introduced some of his mystic speculations of occult theosophy. Some of the people shook their heads sadly and declared that he had gone out of mind.

He began his discourses with closed eyes, before his hearers and when he opened them most of the people were gone, "not being able to endure the spirits keenness," says the Chronicon.

Differences arose at each meeting and no meeting was held at which some did not fall to quarrelling on the subject of matrimonial estate for Beissel was accused of seeking to prescribe laws and rules for the same.

JACOB GASS JOINS THE CONGREGATION.

Jacob Gass joined the Congregation in the year 1724; be becoming a staunch supporter of Beissel, and the diarist of the Community. They now had twenty-two regular members.

JAN MEILY JOINS THE CONGREGATION.

The first baptism administered by Beissel was in May 1725 at which time the following seven persons were baptised: Hans Meyle and his wife; John Landis and his wife; Rudolph Naegele, a Mennonite preacher and his wife, and Michael Welfare.

BEISSEL REMOVES TO NEW CABIN A D 1725.

In the year 1725 Beissel left his cabin on Swede's Spring in charge of his companion Stump and moved in one erected by the church on the farm of Rudolph Naegele.

CHAPTER VIII.

DEATH OF MICHAEL EBERLY, A. D. 1724.

The death of old Michael Eberly occurred in the year 1724, at either Crefeld or Schwartzenau, and he is no doubt buried in one of the old graveyards at one of those places.

"Michael Eckerline died at Schwarzenau at a time when the adherents of his faith were preparing to seek freedom from persecution by a general exodus to the Western World." (Rev. A. Stapleton)

"Nach seinem Todt zog unsere Mutter mit ihren vier Sohen im Jahr 1724/25 in Pennsylvania."(Israel Eberly)
(After his death our mother with her four sons moved to Pennsylvania in the year 1724/25)

THE EBERLY FAMILY SAILS FOR PENNSYLVANIA A.D.1724.

The tradition that the Widow Eberly with her four sons came to Pennsylvania after the death of her husband, is an established fact being supported by the above statement of her son Israel.

After the death of the aged father, she and her four sons prepared to leave for Pennsylvania sailing late in the Fall of 1724, arriving in 1725, according to the reckoning of time at that period.

The group of the Eberly family who settled for Pennsylvania consisted of thirteen, being composed of three generations, mother, sons and grandchildren, as follows:

ANNA EBERLY, Widow of Michael Eberly No. 1.
2. Michael Eberly, a son of the Widow; his wife and six small children: viz. Jacob, Peter, Henry, Magdalena, Elizabeth(?) and Ulrich.
3. Samuel Eberly, a son of the Widow, and his wife Catharine
4. Israel Eberly, a son of the Widow (single)
5. Gabriel Eberly, a son of the Widow (single)

The family before starting on their voyage across the sea had to provide themselves with food and with a heavy wooden chest in which to pack whatever belongings they desired to bring to Pennsylvania.

Tradition has it that the Eberlys journeyed to the seaport in their one horse wagon with their old Bible. If the family lived at Crefeld it would seem reasonable to believe, since Crefeld is on the Rhine, that they took the boat down the Rhine to Rotterdam where they took passage in an English sailing boat bound for Philadelphia.

In those days a voyage down the Rhine to Rotterdam often lasted from four to six weeks. They had to pass through many custom houses which had been established along the River.

When they were once at Rotterdam emmigrants were often compelled to wait for six weeks, while the vessel took on cargo.

There was no farewell blast of the ship's steam whistle, for they came in a sail boat, which, in those days required from six to eight weeks to cross the ocean. The trip across the sea was not a pleasant one; there being many wishing that they were back home again, and if they had to lie down in their pig sty. Often times it looked as if the frail vessel would be wrecked. The sailing vessels were always overcrowded with passengers and food often spoiled, or gave out.

Under the emigration laws passengers were required at Rotterdam to provide themselves with provisions for the trip across the sea, and after leaving Rotterdam another stop was made at either Dover, Falmouth, Deal, Plymouth or Cowes where passengers were required to provide themselves with additional food.

The passage apparently was a rough one. Several days after the vessel was out on the treacherous high sea and began to be tossed from one side to another by the storm and waves, so that no one could either walk or sit or lie down, Israel Eberly began to get dizzy; got deathly sick; and, he says, that he prayed and made a vow, that if the Lord would help him he would become converted and begin a different life after he landed. "As soon as I landed" he states, "Vanity took hold of me and I wished that I could always be on the sea."

"Da wie uns auf die Reise nach Pennsylvanien bogeben hatten bin ich auf der See todlich krank worden; indem ich nun so hart angegriffen war, so habe ich ganz inbrunstig zu Gott gesenszet und gebeten, er Solte mich wiederum gesund lassen werden, un mich noch nicht sterben lassen, derneben habe ich Gott versprochen, wann ich in das Land kome, so wolte ich mich bekehren un ein neus Leben adrangen; auf dieses Bitten hat mich der gute Gott erhoret, und bin widderum gesund worden."(Israel Eberly)

Among their travelling companions were the Widow Becker and her children, Abraham DuBoy and Luy, all of whom were

from Crefeld, and Christopher Sower and his wife Maria Christiana and their son, from the village of Laapshe.

Then the sail boat carrying the Eberlys and their travelling companions sailed into the narrows of the Delaware River and they saw here and there houses and trees standing on the banks of the river there was great joy among them, but when they stepped off the sailing vessel at the Port of Philadelphia and there met by people whom they knew there was greater joy.

THE EBERLY FAMILY SETTLES AT GERMANTOWN, PENNA.

The friends of the Eberlys who met them at the Port of Philadelphia took them along to their homes in Germantown, where they remained until other arrangements could be made. After the sailing vessel was unloaded the Eberlys hauled their heavy wooden chest to Germantown.

ANNA EBERLY, WIDOW, BUYS FARM NEAR GERMANTOWN.

Shortly after the family arrived at Germantown everybody advised the Widow Eberly to buy a farm and move on it with her children. Following the advice of these people she purchased a farm from Martin Jervis, near Germantown, on which she moved in the Fall of the year. Settlement, ~~however~~, for the farm was not made until the following March; the deed being dated March 10th 1725.

"Meinen Mutter hat es also ergangen, da sie in deisem Lande mit ihren Kinder angekomen war, da hab ihr yederman gerathen sie sollte eine Plantasche kaufen, und sich mit ihren Kindern darauf setzen, durch das viele Zurathen hat sie nahe bey Germantown, ein gekauft, und ist noch denselben Herbst darauf gezogen."(Israel Eberly)

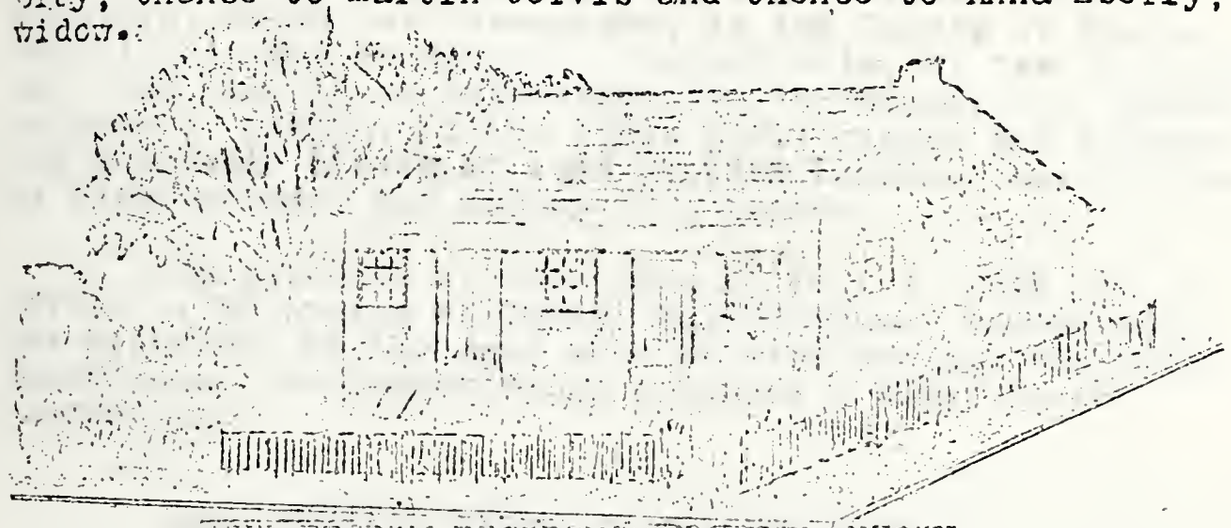
ABSTRACT OF JERVIS DEED TO ANNA EBERLY, WIDOW.

The deed for the farm bought by Anna Eberly, widow, was executed March 10th 1725. It is recorded in Deed Book H. Vol. 2, page 313 in the Office of Recording of Deeds, Philadelphia, Pennsylvania. John A. Robinson Esq. recorded it on February 10th 1742/43.

"Indenture dated March 10th 1725 between Martin Jervis and wife of the City of Philadelphia, Pennsylvania, shopkeeper, of the one part and Anna Eckerlin, Widow, of Germantown, Pennsylvania, of the other part, grants and conveys a tract of eighty acres of land, a tract of four acres adjoining aforesaid tract whereupon the mansion and stable of one Peter Keurlin(Peter Kewrles) formerly stood, and also a certain other tract of thirty-six acres adjoining the aforesaid, being part of a lot of fifty acres including houses, barnes, stables etc. thereon erected for two hundred and fifty pounds, ~~about~~ £250.00.

The above mentioned tracts were originally part of 5,000 acres which Derrick Shipman, a Mennonite of Crefeld Germany, bought from Penn on May 10th 1682, the attorney representing Shipman being Isaac Opden Graef.

Susanna Brandt, widow of Albertus Brandt, and the only daughter of Jacob Telner, a Crefeld Mennonite sold one of the aforesaid tracts to Peter Kewrles in 1706. Recorded Pat. Book A, Vol. 2, page 234) From Peter Kewrles it passed to George Gray; thence to Richard Hill and Joseph Gray; thence to Martin Jervis and thence to Anna Eberly, widow.



THE EBERLY RESIDENCE IN GERMANTOWN.

The dwelling house on this farm was a large double one story plain building of stone. The definite date of its erection is not known. It was one of the first houses in Germantown and stood at the foot of a long hill, now known as Eagle's Hill, near what is now Wayne Junction, a station of the Philadelphia & Reading Railway, being the northeast corner of Wayne Avenue and Cayuga Streets, Nos 4518-20.

At the time the Eberly lived there it was considered a rather lonesome place, as a dense woods occupied both sides of the road. After the Battle of Germantown the house was robbed by stragglers from the British Army and in 1899 it was torn down.

A year or so after the Widow Eberly had lived on her farm she sold it to John Naegele. The farm was not a paying investment and matters went from bad to worse.

"Es hat aber das Werck auf diesem Platz nicht wollen von statten gehen, dann es schiene alles in den Krebsgang zu gehen. Dahero die Mutter genothiget war, die Plantasche wiederum zu verkaufen, und hat dem B. Hildebrand seine abgekauft, vor einen Witwensit, und ist den Herbst auch darauf gezogen, in Jahr 1726/27? (Israel Eberly)

ABSTRACT OF DEED OF ANNA EBERLY, WIDOW, TO JOHN NAEGELE.

Indenture dated March 13th 1727 between Anna Eckerlin, Widow, of Germantown, in the County of Philadelphia, in the Province of Pennsylvania, of the one part and John Naegele of Germantown, in the County and Province aforesaid, yoeman, of the other part, grants and conveys the aforesaid tracts of land to John Naegele for the sum of three hundred and eighty-five pounds.

Deed recorded in Deed Book H. Vol. 3, page 426, Office of Recording of Deeds, Philadelphia, Pennsylvania The witnesses to the deed were Derick Jonnson and Henry Pastorious, ~~the latter being~~ a son of Francis Daniel Pastorious.

ANNA EBERLY, WIDOW, BUYS FARM FROM JOHN HILDEBRAND.

About the same time the Widow Eberly sold her farm to John Naegele she purchased another farm from John Hildebrand, who had shortly before purchased a tract of land in Leacock Township, Lancaster County, on which he intended to move in the Spring of the year.

The building on the Hildebrand farm were in bad order and needed repairs. The cellar walls of the house were unsafe and it was necessary to have a stonemason make the repairs. This work was done by Henry Miller, who resided nearby, and who was a stonemason.

"Auf diesem neue Platz war nun sehr vieles aus order, welcher wir wiederum in ordnung bringen mussten, besonders der Keller; deswegen wir auch genothiget um uns nach einen Maurer umsuehen, und so sind wir ohnegehr an den Br. Heinrich Miller gekommen, diessem nun habe er sucht das handwerk beym ihm lernen; welcher mich dan auf 2 Jahr angenomen, ohne Schriftliche Verbindung zu machen." (Israel Eberly)

ISRAEL EBERLY INDENTURED TO HENRY MILLER.

Henry Miller when making the repairs at the Eberly house had for his assistant Israel Eberly. Before the work was completed Israel Eberly decided to learn the trade of a stonemason, and indentured himself to Henry Miller for a period of two years without any agreement in writing.

After the work was completed Henry Miller and his young apprentice worked among the settlers in the vicinity of Germantown. Henry Miller was a God-fearing man and had experienced an awakening in his country. He was the forefather of the late John R. Miller, the father of Samuel B. Miller, of Lincoln, Lancaster County, Pennsylvania, and came from Switzerland.

MICHAEL WELFARE VISITS THE EBERLY FAMILY.

One of the frequent visitors at the home of the Eberlys was Michael Welfare, a Pietist from Memel on the Baltic Sea. When he came to Germantown in his early youth he joined himself to the Pietists, the Hermits of the Wissahickon, but soon afterwards became an itenary preacher.

Israel Eberly states, that upon such occasions his mother and Welfare were apt to prolong their talks far into the night, the theme being the state of true Christianity. So edifying were their discourses that their souls were inflamed with the spirit of the Congregation in the Conestoga Valley.

CONRAD MATTHEWS ADVICES ISRAEL EBERLY TO GO TO THE CONESTOGA VALLEY.

Some time after one of Welfare's visits to the Eberly family Israel Eberly and his master Henry Miller, came to Conrad Matthews, a noted Swiss, and a good friend of the Eberlys to do some work. Matthews was one of the Hermits on the Wissahickon; they being followers of John Kelpius. Matthews spoke to Israel Eberly and Henry Miller about the settlers in the Conestoga Valley, and adviced both if they wanted to better their spiritual conditions, to leave Germantown and go to the Conestoga Valley, where the people lived in great simplicity, almost equal to the Swiss who were there.

"Nach deisem bin ich mit dem Heinric' Miller zum Conrad Matthe gekom..en, welcher unser guten Fruend war, in dem mich auch ein besonders Belieben zu ihn hatte, deiser hat mich von Germantown hinweg und nach Canastogo gerothen, indem gar einfaltige Leute, sangst wie die Schweizer daselbst waren." (Israel Eberly)

GABRIEL EBERLY HIRED TO JOHN GUMRE.

Gabriel Eberly, the youngest son of the Widow Eberly, was hired to John Gumre. Gumre lived in a house where the Roxboro Church now stands, near the Wissahickon Creek. John Gumre was a member of the German Baptist Congregation in Europe, and came to Pennsylvania with Peter Becker in 1719.

Gabriel, however, was less fortunate than his brother Israel. Gumre proved a stern exacting master and the apprentice's lot anything but a cinecure.

MICHAEL AND SAMUEL EBERLY.

The records are silent as to Michael and Samuel Eberly, but we can infer that they resided on their mother's plantation with their wives and children. of the former.

Kapp says: "Michael, the oldest of the four brothers came to Germantown with Christopher Sauer in 1725.

JOHN HILDEBRAND AND CHRISTOPHER SOWER.

By this time a number of the friends of the Eberlys had migrated to the Conestoga Valley, among them being John Hildebrand and Christopher Sower; they moving there

during the Summer of 1726 with their families. Simon König, a member of the Baptist Congregation at Creield had surveyed for himself five hundred acres of land in Leacock Township adjoining that of Hance Groff; fifty acres of which he sold to Sower, and another tract to Hildebrand upon which tracts they settled. Hildebrand came to Pennsylvania with Elder Peter Becker in 1719.

Sower was a man of commanding appearance wearing a long flowing beard. He at once became a prominent character in both religious and political matters. Here he came in touch with Beissel, whom he had known in Germany and who had been placed at the head of the Baptist Congregation in the Conestoga Valley.

SOWER'S WIFE BAPTIZED BY BEISSEL A D 1726.

Several months after the arrival of Sower in the Conestoga Valley, on Christmas Day in the year 1726, in the afternoon six persons were baptized by Beissel, among the number being Maria Christiana Sower, wife of Christopher, and Anna and Maria Eicher, two young daughters of Christian Eicher.

ANNA AND MARIA EICHER TAKE UP SOLITARY LIFE.

The first of the female sex to live a Solitary life were the Eicher sisters, Anna and Maria. They left their father's house in the year 1726, and placed themselves under the guidance of Conrad Beissel. The action of these two sisters became a much talked about subject throughout the country, especially since Beissel had to be with them very much. In order to prevent any possible scandel, a cabin was built on the Mill Creek for the two sisters in which they made their home for some time, after which they moved to Jacob Gass.

At this period the Baptist Congregation was holding regular meetings, presided over by Conrad Beissel which were attended regularly by the Sower amily.

In the Spring of 1727 Daniel Eicher joined the Congregation and sho rly thereafter John Hildebrand.

ISRAEL EBERLY MIGRATES TO THE CONESTOGA VALLEY A.D.1727.

The very first member of the Eberly family to step upon Lancaster County soil was Israel, who with his master Henry Miller migrated to the Conestoga Valley in August 1727.

Upon their arrival they joined the Mennonite Denomination, to which denomination they adhered for some time. Israel Eberly states that: "They liked their simplicity of dress but to their mode of worship they could never adapt themselves.

"Wir bedienden uns eine Zeitlang der Mennonisten da uns ihre einfaltige Kleidertracht wohlgefiel; aber in die Weise ihrer Gottesdienste konte wir uns nicht finden." (Israel Eberly)

It was during the month of August 1727 that Elder Peter Becker, Stephen Koch, Henry Trout and several other members of the Germantown Baptist Congregation made a visit to the Conestoga Congregation. During this visitation meetings were held at which Beissel preached, and in his discourses he made remarks which appeared to be aimed at Elder Becker, which remarks widened the then existing breach between the Germantown and the Conestoga Congregations.

Israel Eberly and Henry Miller employed their time in doing masonary work among the pioneer settlers, and it so happened that they came to Christopher Sower who had some repair work to be done.

ISRAEL EBERLY JOINS THE BAPTISTS.

During the time that Israel Eberly and Henry Miller were laying stone upon stone, placing mortar between them Sower spoke to them about Beissel's meeting and invited them to attend one of their meetings, offering to take them along. Sower finally succeeded in inducing Israel and Henry to go with him to their church. At the meeting they were surprised to find present Abraham DuBoy; an old Schwartzenau Baptist, who after the conclusion of the services asked Beissel and Michael Wellare to adopt young Eberly. "In this manner" states Israel "I came to the Congregation" meaning the German Baptist Brethern Church.

BEISSEL ADVOCATES SATURDAY AS SABBATH.

It had been the practice of Beissel and Welfare during their sojourn in their cabin to rest on the Seventh Day, Saturday, a movement by which they antagonized the Mennonites as well as others of the Orthodox faiths.

It was not long until Beissel made known to his Congregation that he intended to keep the Sabbath Holy, and expected them to do likewise. This was looked upon with disfavor by a number of the Brethern, being against the accepted rules of the Congregation.

The introduction of the Sabbath doctrine started a controversy in the Congregation; it dividing itself into two factions. The leader of the faction which opposed the Sabbath doctrine was John Hildebrand, and his adherents; they maintaining that religious services should be held on the Lord's Day; that all Christians should remain passive on the Sabbath, abstain from all labor and commune with God in spirit.

Beissel and his followers contended that the Sabbath Day was commanded by the Lord to be observed. This controversy brought about a temporary rupture among the Congregation. Several attempts were made by the Baptist Brethern to reconcile Beissel, but he was stubborn enough and puffed up enough to stick up to his Sabbath doctrine. Some of them halted between the two opinions, and secretely held to the Baptist Brethern.

BEISSEL PUBLISHES PAMPHLET ON THE SABBATH A D. 1728.

The dispute was followed by Beissel publishing a little pamphlet on the Sabbath in which he expressed his conviction that it was the Seventh Day which was commanded by the Lord to be observed and his adherents chose the Sabbath for their services instead of Sunday.

The success obtained by the publishing this book on the Sabbath induced Beissel to do more work of that nature and he became a writer of hymns in which he used terrible expressions about the Baptists of Germantown. These hymns, says the Chronicon, he wrote because "They had boasted that they had given birth to the new Congregation out of the elements; thus boasting of fleshly things." "For this reason some allowance must be made for his vehement expressions against them."

BEISSEL RETURNS ELDER PETER BECKER'S BAPTISM.

There was still more work to do for Beissel which was of a somewhat different nature. The question came to his mind, how shall we undo Elder Becker's baptism; a difficult problem to solve, but something had to be done to set it aside. The only solution which Beissel had in mind that would entirely separate them was to return the Germantown Brethern's baptism.

Thus in order to completely tear themselvs from the parent stem, in December 1728, Jan Meily immersed Beissel in the Pequea Creek thrice backwards, and immediately performed the same act thrice forwards, Jan Meily and another Brother and four Sisters were then baptized by Beissel, so that the Sabbatic number seven became the foundation of rebaptism in the new Congregation. This was considered by Beissel as "a giving back to the Baptists their baptism."

THE QUAINT SEVENTH DAY BAPTIST SOCIETY.

The division resulted in the founding of the widely known and little understood Society of the Seventh Day Baptists, commonly called "Seiben Taeger" of which Conrad Beissel became the Vorsteher.

Beissel was a strong advocate of the doctrine of celibacy and divided his Congregation into three spiritual classes: The household members, or those who were married; the Solitary Brethern who lived a single, chaste life, and the Spiritual Virgins, who fled to him from time to time for guidance.

"There was no meeting held at which some did not fall to quarrelling, and most of it was on the matrimonial estate for Beissel was accused of seeking laws and rules for the same, and this was regarded as a teaching of the devil." (Ephrata Chronicon)

SABBATARIAN'S MOVE NORTHWARD.

It came about that the Sabbatarians did not wish to continue any longer in the Mill Creek section; the reason assigned being that they desired to be nearer to their spiritual leader. They accordingly moved northward about three miles, the men living by themselves in their cabins on the land of Rudolph Laegele, in Leacock Township, and the women by themselves on the adjoining land of Jan Meily.

Soon that vicinity became spotted with cabins or huts of the Solitary, and the Chronicon states that: "In this region wonderful influence came down upon him(Beissel) from eternity, of which the least never became known.

ISRAEL EBERLY JOINS THE NEW CONGREGATION.

In the meantime Israel Eberly's apprenticeship with Henry Miller had come to an end, and from the records it appears that he hired himself to Christopher Sower as an ordinary farm hand. When the division took place he was apparently one of those who had halted between the two opinions. The Sowers regularly attended the meetings of Beissel, and Sower again asked Israel Eberly to go with him to one of their meetings, and finally succeeded in inducing him to go with them. Henry Miller and Jacob Gass were also at the meeting and it ended by several men, viz. Israel Eberly, Henry Miller, and Jacob Gass being admitted in the New Congregation by holy baptism on Whitsuntide, June 9th 1728.(old style) This was the first number of the new congregation now formed.

Rev. Stapleton says that in 1727 Israel joined the Ephrata Community which was then in its infancy. He was soon joined by his mother and brothers, and the family contributed the major share of the talent, energy and business tact which made the Ephrata Colony one of the wonders of America.

The records show that Anna Eberly, who was never baptized into the New Congregation, and there is doubt if she ever was a member, as there is no record of that effect.

THE CONVERSION OF ISRAEL EBERLY.

The only memoir of the Eberly family who left any information and his conversion was Israel which is contained in his conversion, reading as follows:

"My father Michael Eckerlin was a Councillor in Strasburg, which office and place he left for conscience sake, and moved to Schwarzenau where he held to the Congregation of the Baptists and stood in good report on account of his piety. After his death, our mother with her four sons moved to Pennsylvania in the year 1745.

On the ocean God visited me with sickness so that I made a vow, that if he would help me to my health again I would become converted and commence a different life after we would get to land.

I therefore indeed became well but my promise I did not fulfill for when I saw land I remembered my vow, and wished I might always be on the water.

As soon as we landed vanity again took hold of me. But about the same time Michael Welfare, a Brother of the New Congregation came to my mother, whose words so deeply moved me that I afterwards said to my mother; 'This Brother's words have effected very much for me, and determined to make visit to them.

In the meanwhile I bound myself to a master who also had a draning to the good. Once we visited Conrad Matthews at Germantown who advised us to leave those regions, because the people there lived in vanity and to move up to Conestoga where the people lived in great simplicity, which was like a new Switzerland to look upon.

"Mein Vater Michael Eckerlin war ein Rathsherr in Strassburg, welches Amt unt Ort er um des Gewissens willen verliess und nach Schwartzenau zog, da er sich zu der Gemeinde der T. hielte, und in einem guten Gerucht seiner Fromigkeit halben stünde. Nach seinem Todt zog unsere Mutter mit ihren vier Sohnen im Jahr 1745 in Pennsylvania.

Auf dem Mur suchte mich Gott mit einer Krankheit heim, darum thate ich ein Gelebo; dass wann er mir wieder wolte zur Gesundheit helfen ich mich wolte bekennen, und ein ander Leoen anfangen wann wir an Land kamen.

Ich bin zwar darauf wieder gesund worden, aber meinen versprechen nicht nachkomen, dann als wir land sahen, er inderte ich meines Gelubde, und winschrete, dass ich Möchte immer auf dem Wasser Seyn

So bald wir uns im Land niederliessen, ergrift mich die Eitelkeit wieder; aber um dieselbe zeit kam M. W. ein bruder der neuen Gemeinde zu meinen Mutter deisen Reden mich so empsindlich geruhrt dass ich hernach zu meinen Mutter sagte, dieser Bruder Reden haben sehr viel bey mir geschafft, und nehm nur vor, eine Besuch dahin ab zuetatten.

Unter dessen verband ich mich zu einen, Meister, welcher auch einen anzug am Ente hatte, wir besuchten einmahls Conrad Matthai bey Germantown welcher uns anreithe, diese Gegenden zu verlassen, weil da die menschen sehr eitel lebten, und das Land hinaus nach Conestogue zu ziehen, dann daselbst lebten die Menschen sehr einfaltig, und es ware als ein Schweitzerland an zu sehn.

This counsel suited us, and in August 1727 we moved there. For a time we adhered to the Mennonites because their simplicity of dress pleased us but to their mode of worship we could never adapt ourselves.

Then we inquired about the new Congregation and its superintendent but heard of nothing but whoredom and lewdness, which were said to prevail there. I said to my master, however, that I could not believe this, as I had a different impression of them.

After that we worked for Christopher Sauer, who brought us to a meeting of the new Congregation at which I was strengthened in my good resolve to such a degree by the words of Beissel, the Superintendent, that on Whitsuntide of the year 1728 I was incorporated in this New Congregation by holy baptism, together with my master and another, Brother Jacob Gass, by name.

Deiser Rathgefiel uns, also das wir im August 1727 sind dahin zogen. Wir bedienden uns eine Zeitlang der Mennonisten as uns ihre einfaltige Kleidertracht wohlgefiel; aber in die Weise ihrer Gottesdienst konten wir uns nicht finden.

Darauf fragton noch der neuan Gemeinde und ihrem Vorsteher, hörten aber von nichts als hureren un Unzucht, die unter ihnen vorginge, aber ich sagte zu meinen Meister: ich konte dieses nicht glauben weil ich einen andern Eindrück von ihnen hatte.

Danach arbeiten wir bey Christopher Sauer der neunen Gemeinde Brachte, da ich dann durch der Vorsteher's Reden in meinem guten Vorsatz, so sehr bin gestarkt worden; dass ich auf Pfingsten des Jahrs 1725 nebst meinem Meister u. einen andern Bruder Jacob Gass genannt, dieser neuen Gemeinde durch die H. Taufe bin einverleibt vorden.

ISRAEL EBERLY LIVES A SOLITARY LIFE

For some time Israel Eberly, after his baptism, lived in a hut that he had in the wilderness; secluded from man, but at last he had to give it up; otherwise, he sayd, he would have lost his reason.

"After this he came under the guardianship of Jan Meily who lived very austersely and there according to his testimony he enjoyed the most blessed days of the whole period of his awakening. But because Beissel had selected him for a higher schooling he was not permitted to remain in this lower grade any longer." (Ephrata Chronicon)

During the year 1729 Israel Eberly, and Jacob Gass joined Jan Meily and they lived together in Meily's cabin on Mill Creek for about a year.

ISRAEL EBERLY SENT TO OLEY BY BEISSEL.

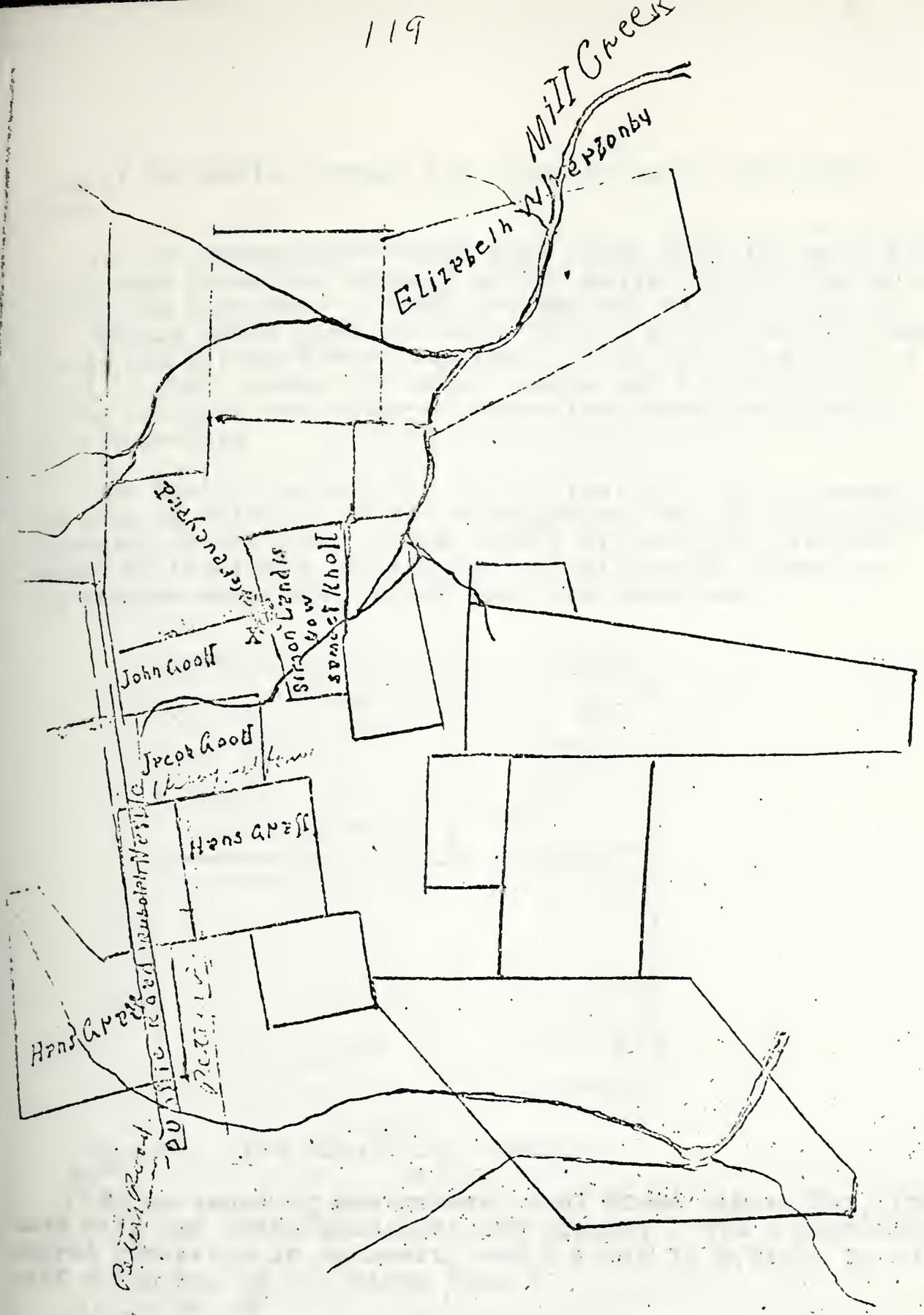
In the Spring of the year 1729 Beissel made renewed efforts to extend his doctrine of the Sabbath and baptism among the Germans throughout the territory from Falkner's Swamp to Oley. He sent Jan Meily and Israel Eberly to that district to assist Andrew Fry, whom Beissel had appointed at the head of the Congregation formed by him at the time he made his missionary tour to that region in March 1728. when he baptized eleven persons among whom Michael Wolfgang was made elder but soon lost it again, after which the returned to Ephrata.

CHAPTER IX.

ANNA EBERLY, WIDOW, AND GABRIEL, HER SON MIGRATE TO THE CONESTOGA VALLEY A. D. 1729.

One of the most noteworthy events in the Eberly family during the Summer of the year 1729 was the arrival of Anna Eberly, widow, with her son Gabriel, in the Conestoga Valley, where she moved into the house of John Meily with two of her other sons. lived for some time

"Im ersagten Jahr, in Sommer ist die alte Schw. Witwe Ekerlin mit ihren Sohn Gabriel an die Gemeinde zu ihren Sohn Br. Onesimus, welcher beym Br. Amos Gewohnt hat gekommen; also haben sie eine zeitlang bey einander in der Amossen Haus gewohnet. (Sie hat nicht so gar lang bei öben gewohnt, bis sie gestorben ist, die zeit is aber nichts eigentlich gemeldet)



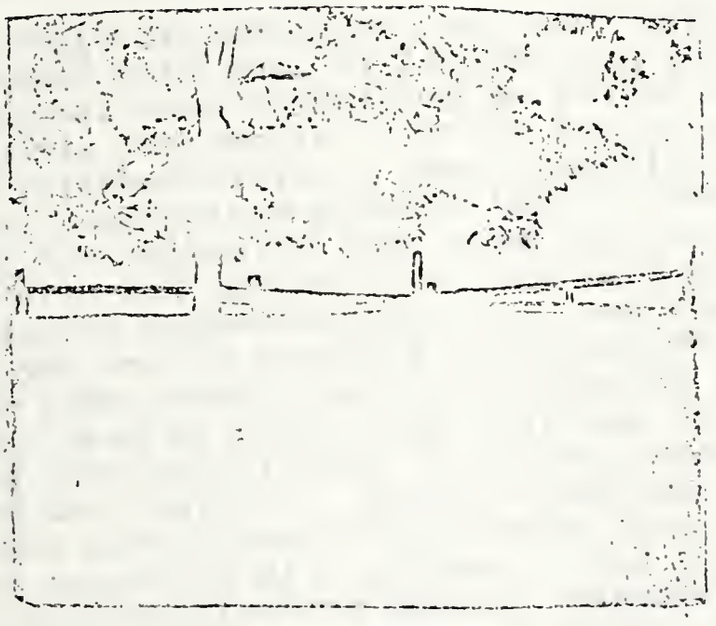
x Grave Yard where Anna Eberly, (Widow), is Buried.
Survey of Lands on Mill Creek:
From Taylor's Papers No. 2344.
This draft shows the location of the plots of land of the first settlers, and was made from Taylor's Papers No. 2344.



knew of the burial ground and directed us to the Knoll farm.

As you approach the Knoll farm house from the west you first come to an old orchard on the north side of the driveway to the barnyard. There are several willow trees in the orchard which mark the spot of the pond in which Simon Landis and his wife were baptized. The driveway at this point is muddy caused by water oozing out of the ground in the orchard, and when you cross this spot you have to take long steps.

The Knoll residence is at the foot of a hill; toward the east of which is an old springhouse, and in the northeastwardly direction, at the summit of the hill, in the corner of the field, is the old burial ground shown in the picture where the walnut tree has grown up.



THE OLD BURIAL GROUND.

As we stood by the graveside of these almost forgotten dead with our eyes fixed upon the ground, I had a peculiarly sacred reverence in my heart, and I tried to picture to myself a funeral in 'Ye Olden Time."

I could see the silent sorrowing people slowly coming toward the burial ground on the day of the funeral of the Widow Eberly talking in low sad words their sorrow at her passing, and I could see the relatives and friends standing at the grave while the last rites of the funeral services were spoken and the remains lowered to their last earthly resting place.

Suddenly my thoughts flew away, and as I turned and gazed over the beautiful Valley of the Conestoga, I thought of the Meily residence in which the pilgrim mother lived and died; I thought of her as an exile from her native land for conscience sake as well as one who was faithful and true to God, even unto death.

ALEXANDER MACK ARRIVES IN PENNSYLVANIA A. D. 1729.

In September 1729 Alexander Mack, the founder of the German Baptist Brethern Church, with his wife and three sons viz. Alexander, Jr., John Valentine and Johannas arrived in Pennsylvania and settled near Germantown. as well as a number of other members of this church

"This reverend man would have well deserved to be received with arms of love by all the pious in common, after all that he had had to suffer in Germany, especially from his own people. But he was no sooner arrived among his fellow-believers, than they filled his ears with heavy accusations against them of Conestoga, namely, how they had separated from them, had written them abusive letters, and had treated them very unlovingly, with judgments and condemnations; yea, and above all this, they had yet done a terrible thing, whereby not only they, but even their dead, had been condemned and put under the ban. When he asked what this had been, the reply was, that they had all had themselves rebaptized as separate from the Baptists." Now the good man should, at least until he had made himself thoroughly acquainted with the matter, have suspended his judgment. But prejudices so overpowered his mind, that he was not capable of passing a sound judgment, nor of counteracting the separation." (Ephrata Chronicon.

Following the above quotation the Chronicon gives an account of what took place at a meeting held by Beissel at the house of John Sensenman, in Falckner Swamp to which meeting Alexander Mack and the Germantown Brethern came unexpectedly and created a disturbance

THE CRY OF IMMORALITY A D 1730.

The Chronicon states that at the beginning of the year 1730, a rumor was circulated that Beissel had sinned with one of the spiritual Virgins, the Eicher girl, and a criminal charge was brought against him.

The matter was reported to Samuel Jones, a Justice of the Peace, who issued a King's Warrant, and had Beissel and the Eicher girl appear, To the question whether they were guilty they made no reply. Beissel acted as his own counsel, and demanded witnesses, and as they were not forthcoming he administered a sharp rebuke to the Justice, and then left, says the Chronicon.

The case, however, was not dropped until Squire Sam had sent out the constable after witnesses, who finally testified that the rumor current referred to one of the married sisters and not the accused; they being then discharged.

LANCASTER COUNTY FORMED. A D 1729.

When Lancaster County was formed in 1729 out of Chester County it brought about a new set of officials who had but little sympathy with the Germans and their religious movements, and resulted in a series of persecutions against those of them who persisted in keeping the Sabbath and working upon the Lord's Day.

A LITTLE PAMPHLET ON MATRIMONY A. D. 1730

Through the scandel of the Eicher girl the Divine cause suffered no small affront. The matter so incensed Beissel that he published in print a Book on Matrimony in which he declared matrimony the pentitentary of carnal man, and fully exposes the abominations committed therein under the appearance of right. This pamphlet produced a little excitement, separating families, friends and church members.

Rev. John Philip Boehm, who at that time had sole charge of the Reformed Congregation forwarded a copy of the pamphlet to the classis at Amsterdam for examination who reported that: "It treats on marriage, and is not worth of any further notice."

MARIA HILDEBRAND MARRIES VALENTINE MACK.

About this time Maria Hildebrand, daughter of John Hildebrand, one of the first who had pledged herself to a life of virginity, changed her estate and married Valentine Mack, a son of Alexander Mack, and moved to Germantown.

MARIA CHRISTIANA SOWER TAKES UP LIFE OF CHRISTIAN RETIREMENT.

In the year 1730 Christopher Sower's worries and troubles began, and Beissel caused him many sleepless nights; he being caught in Beissel's dissolving marriage trap. His wife deserted him and placed herself under the guidance of Beissel. For a short time she lived with another family, after which she moved in a small cabin and lived by herself. At the same time Maria Hanselman also deserted her husband. The action taken by Sower's wife caused friction between him and Beissel and he afterwards called him the Pope.

After the separation Sower lived along with his son for some time, probably having in mind that his wife would soon return, but when she failed to do so, he sold his farm and left for Germantown in the year 1731, where he affiliated with the Baptist Brethern and where he started a printing press. He died in September 1758; aged 65 years.

SAMUEL AND MICHAEL EBERLY ARRIVE IN THE CONESTOGA VALLEY A. D. 1730

It was through a letter that Israel Eberly wrote to his brothers at Germantown that they came to the Conestoga Valley. Israel was so well pleased with the Conestoga Valley that he wrote enticing letters to his brothers urging them to leave Germantown and come to the Conestoga Valley. No sooner had they arrived, their worries and troubles began; they also being caught in Beissel's dissolving marriage trap.

They arrived in the year 1730; the same year in which Ellis & Evans History of Lancaster County states that Ulrich Eberly came to the Conestoga Valley, and that he was one year old when he came to Pennsylvania.

SAMUEL EBERLY BAPTIZED BY BEISSEL.

Shortly after Samuel Eberly arrived he had himself baptized by Beissel, and at once became an active Sabbatarian. When he came home and told his wife Catharine that he had himself baptized she immediately went and did likewise.

"Im Jahr 1730 ist Br. Jephune durch Br Onseimus sein schreiben heraus nach Conestoga gekommen, und so verliebt in den Beissel und seine Gemeinschaft geworden dass er sich sogleich hat taufen lassen, un nach dem er wiederum heim gekommen, und es seiner Frau erzahlet, ist sie ebenfalls entzandet worden, und mit seligenkeit hinaus, und hat sich taufen lassen."

CATHARINE EBERLY TAKES UP LIFE OF CHRISTIAN RETIREMENT.

Shortly after the baptism of Catharine Eberly she followed the example set by the wife of Christopher Sower. She deserted her husband Samuel, in order that she might gain spiritual regeneration, as one of the doctrines of the Sabbatarians was that no woman who loved a man, or any man who loved a woman more than God could expect redemption.

"Im Jahr 1730 in Herbst, ist Br. Jephune auch heraus zu seiner Bruder gezogen, und hat bey ihnen in ihren Haus gewohnet, so lange bis er nun ein Haus des Naglis Land, beym B.F. gebaut, und darein gezogen. Da ihn dan der Vorsteher auch sein Weible genomen, u. auf seine Seite gebracht, und sie also nie wieder bekommen; voruber sie dann auch gestorben (Es war zwar Br. Jephune sehr mit gedienet, dass der Vorsteher seine Frau nahm und sich zueignete, indem er ungemein viel for das Kauche Leben hatta, aber denoch war es keine lobliche That, und auch nicht billig.

In the Fall of 1730 Samuel moved to his brothers and lived in their house until he had built himself one on Nagle's land near Beissel's cabin .

OTHERS TAKE UP LIFE OF CELIBACY.

An old M. S. record states that when the year 1731 was ushered in Satan became more active than ever, causing great tribulation for the Elder. The first cause for trouble came when several other Matrons followed the example set by Sauer's wife and deserted their husbands and families to live a life of Christian Retirement."

"A Housefather (John Landis) at one time attacked Beissel in his little home as though he meant to kill him, because his wife tarried more at Beissel's home than was agreeable to him."

"Notwithstanding these tribulations the German Congregation continued to increase, obtaining their additions chiefly from the Mennonites and Separatists. To afford t temporary accommodations for the new comers, Beissel and others of his followers who lived in separate cabins, now

gave up their habitations to such families as wished to unite with the Congregation, and settle there, and either built new cabins for themselves or took up temporary abodes with some of the other recent members. "Thus Beissel went to Rudolph Nagele; Michael Wohlfarth to Casper Walter's; Jan Meyly to Hans Frederick's; Peter Bucher to Hansil Landis etc.

MICHAEL EBERLY AND HIS FAMILY.

The only information that we have of Michael Eberly concerning his religious affiliations in Pennsylvania outside of the traditions is that when he came to the Conestoga Valley he was a Mennonite.

"Several Mennonites also became involved in this movement, among them being Michael Eckerlin, who was soon to become one of the leading spirits and John Meylin, son of Hans Mylin, the pioneer." (Mennonites of America by C. Henry Smith)

"Michael Eckerlin came to Germantown in 1725, to the Conestoga Valley in 1727? There he joined the Mennonites but soon cast his lot with Beissel."

Kapp says: "Michael Eckerlin who came to Pennsylvania with his mother and three younger brothers in 1725 moved to Lancaster County and for a while adhered to the Mennonites." See Kapp.

Michael Eberly and his wife followed the steps of his brother Samuel and wife Catharine; they becoming active members of the Sabbatarian Congregation.

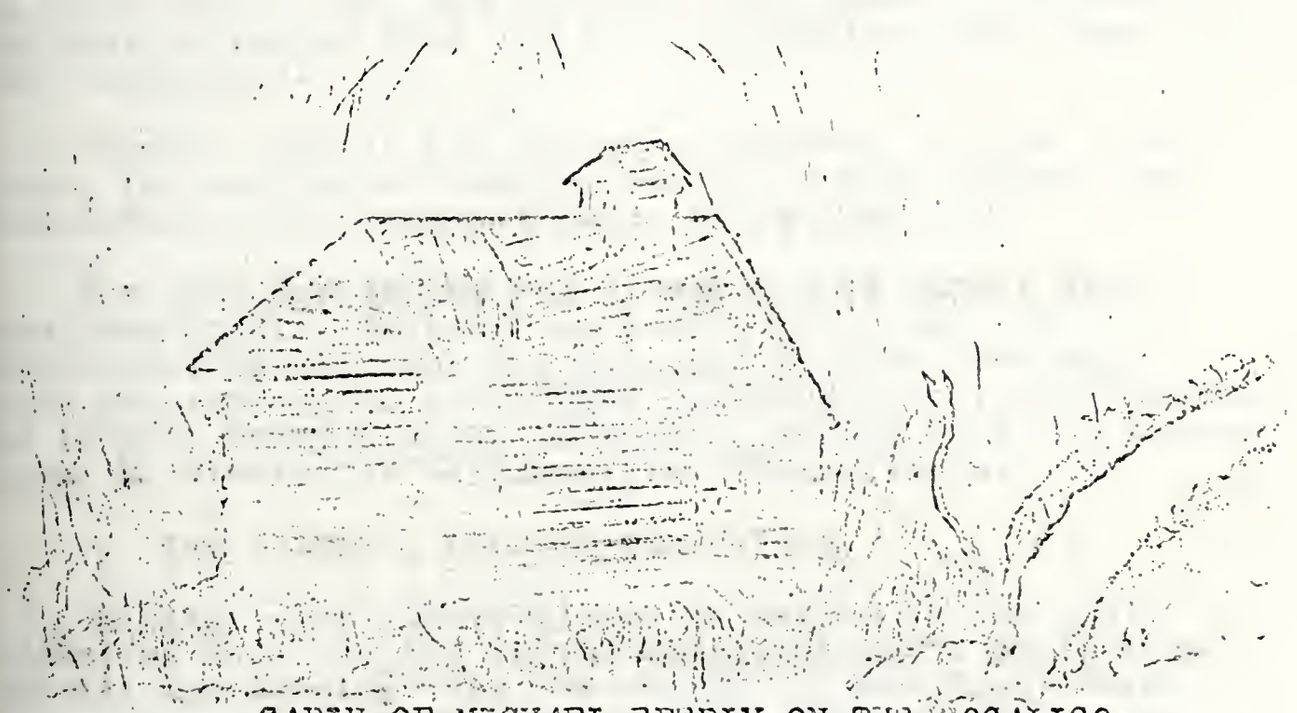
There was an understanding or a custom among the members of the Congregation that whenever any married members pledged themselves to take up a solitary life, the household members would take care of the children of such families. But who took care of the Eberly children? That is the question. The Eberly children now ranged in age from seven to fifteen years, and, of course, were not yet old enough to take care of themselves.

Upon the arrival of Michael and his family in the Conestoga Valley it appears that they moved into the house of Jan Meily where his brothers lived. Around Meily's residence were living the Solitary Sisters in their cabins, and it is apparent that when Mrs. Michael Eberly took up a life of Christian Retirement she moved in a cabin built for her on the Meily tract.

CHAPTER X.

MICHAEL EBERLY FLEES INTO THE FOREST.

At the time the separation took place between Michael Eberly and his wife he wandered about eight miles northwest trough the deep, lonesome infested wilderness, like Philemon, until he reached the spot of his choice, between two wood crowned hills, within the low sound of a beautiful stream, where he built himself a hut beside a never-failing spring of water in the bottom or meadow not far from the banks of the Cocalico Creek, beyond all human habitation. The place was even avoided by the Indians on account of the many snakes with which the meadow and banks of the creek were infested. The Delaware Indians inhabitated this region. They called it Hoch-Halekung, meaning the Den of the Serpents (Schlangenhochle) from which comes the word Cocalico.



CABIN OF MICHAEL EBERLY ON THE COCALICO.

Here in solitude, and in silence by day and by night, with no companions, except birds, reptiles, wild beasts and flowers, he breathed the purity of nature in the kind of life he chose to lead.

Nature smiled on every act. Nature was his companion, and in it he communed with God through the inspirations given to him by the birds and creatures that lived and thrived in the virgin forest.

He fed upon acorn diet (eichel kost)prepared from acorns, consisting of coffee. etc. The Solitary lived chiefly on acorns which contains all the nourishment for life. The oak tree from the earliest time furnished man with both meat and drink. It was the idea of the Solitary to live as close to nature as possible.

SAMUEL EBERLY ARRESTED AND IMPRISONED A.D.1731.

The next noted event in the history of the Eberly family was the arrest of Samuel Eberly for working on Sundays. Under an Act of 1705, all people were to abstain from toil and labor on the First Day of the week, and under this Act Samuel Eberly and John Martin were arrested and placed in the Lancaster County Jail.

This happened in the Fall of 1731; they being fined and placed in Prison for one week. But as they persisted in their conviction, and to quiet the clamor of populace, the Court directed that the fine be remitted and they were discharged.

Whenever any of the Sabbatarians were brought to account for working on Sundays they said that "Sunday was instituted by the Pope and hence it is idolatry."

The John Martin who was arrested with Samuel Eberly came from Bradla, Switzerland when a young man. His descendants became well known people in Clay Township years afterwards; he having been the grandfather of Peter Martin and of Mrs. Henry Nissly, the father of the late old Squire Samuel M. Nissly, of Weidmanville, Pennsylvania.

THE EBERLYS, PIONEER CARPENTERS.

Whenever poor people wished to settle in the great wilderness they applied to the Congregation to build them a house. The Eberlys were now engaged in erecting cabins for new comers in which work Beissel assisted until matters began to interfere with his official business. One day Christiana Hahn, originally a Quakeress, suggested to Beissel that he give up work and devote himself more wholly to the spiritual welfare of mankind.

This counsel he obeyed and from that time on did nothing more at his temporal trade.

THE EBERLYS INTRODUCE THE PLAIN GARB.

It was at about this time that the Congregation began to wear the plain garb, which, according to the Chronicon was introduced by the Eberlys.

Chronicon P 55

"It is yet to be remarked that these same good people, who were mostly descended from the Mennonites, had after the manner of that people, a certain simplicity and lowliness of life, and the Superintendent in spite of the fact that he had had experience in the world of vanity and show, could adapt himself to their ways that his clothing, dwelling and household were fashioned on the poorest scale."

"It was not long, however, before persons of social position landed in the Community, among whom the Eckerlins were the first. These took possession of the Superintendent and dressed him like a Quaker, wherein the rest of the Solitary Brethern followed his example until the special garb of the Order was introduced, for this reason they were in great favor."(Ephrata Chronicon)

The Chronicon further states that: "Die Eckerlin Befassen vor ihrer Bekenrung, nicht den geringsten Grad einiger Gelehrsamkeit, weil sie aber die ersten waren auf der burgerlichen Welt, die an die Gemeinshaft kamen, haben sie das Civil-Leben darinen aufgelebt, den Vorsteher der vermeinten Einfalt der Menonisten entrissen und ihn wieder in seine vorige bugerliche Lebens Ort eingekleidet," (

"The Eberlys did not possess the least degree of learning before their conversion, but because they were the first of the civil world who joined the Community, they revived secular life therein, tore the Superintendent away from the supposed holy simplicity of the Mennonites and invested him again in his former secular way of living."
"And as they endeavored to gain his favor by various acts of goodness, they at last brought him under their influence and thereby became important men."

The translator of tho Chronicon, it seems, made a rather ambigious translation; it would seem that the meaning of the first clause would be clearer by the following wording:

"The Eberlys possessed before thein conversion, not the least degree of learning, and as they were they first of the civil world who joined the Community, they revived secular life therein..."

CHRONICON EPHRATENSE.

The Chronicon Ephratense is a history of the Seventh Day Baptists of Ephrata, Lancaster County, Pennsylvania, by Lamech and Agrippa(Jacob Gass and Peter Miller) and is written according to their interest and fancy. It is an abstract of the manuscript diary kept by Jacob Gass, who was the diarist of the Society.

In 1786, a number of years after the passing of the Eberlys, the last issue of the Chronicon made its appearance. In it there is much written about the Eberlys and other men and events, which might very easily be written for play production, as it would make an excellent comedy, drama or tragedy instead of a eulogy on Conrad Beissel for which it is intended.

There was no demand for this publication; few, if any were disposed of; one was presented by Peter Miller to Alexander Mack, Jr. which afterwards found its way into the Historical Society of Pennsylvania, and several copies were sent to Germany by Peter Miller. It contains the most perfect samples of publicity bunk ever published and peddled to the American people.

There were three issues of the Chronicon; the first issue making its appearance in the year 1768 consisting of about twenty copies, the reason for so small a number being printed is because it was suppressed while it was running through the press, as the writers without a doubt were considered assassinators of character and promotors of discord. Later another attempt was made; several more copies were printed, the last attempt being made in the year 1786, at a time when most of the members of the Society had passed away and there was no more opposition.

In 1899 Rev. J. Max Hark, of Lancaster, translated it into English; several copies of which, are in the library of the writer.

Peter Miller compiled it from the exaggerated material contained in the diary of Jacob Gass, to which he added a little more discord and embellishment, and his own schism of ridicule, criticism and personal evidence of hate.

The evidence of a biased, prejudiced and beclouded mind is shown on almost every page by the compiler, and whatever his intellectual attainments may have been his writing is far from what it might have been.

Envy, hate and malice is found in abundance, to say the least, and the evasion and covering up the true state of facts concerning the Ephrata settlement, and its history is manifold in every form.

It is supposed to be a eulogy to Conrad Beissel, and as such prevaricates about his mistakes, and shifts the blame on others, and

It is not the intention, in bringing this criticism before you, to do so in the spirit of animosity, but rather to correct what seems to be an injustice to other religious denominations and persons.

"In 1786 appeared the Chronicon Ephratense by Jacob Gass and Peter Miller. This is a history of the Ephrata Movement. From it much of the history of the Brethern can be traced; although the student of the Chronicon must remember that it is a biased and partisan presentation of the History of the Ephrata Society, and that it is by no means just to the Brethern with whom, as this chapter shows, they were not in harmony. Much harm will result from surface irritators of this history who do not go back of the Chronicon for real facts." (History of the Brethern by Martin G. Brumbaugh.)

"The Chronicle of Ephrata" our only source of the information relative to the internal conflicts of the Order takes such a prejudical view in the matter and sides with the semi-god Beissel that we must take its utterings with many grains of allowance. According to this authority Eckerlin (Eberly) was the cause of all the trouble." (Dr.Oswald Seidensticker)

"For authentic information we have thus far been confined to the meagre notice in the Chronicon Ephratense, which to the historians, to say the least, is unsatisfactotyr."(German Sectarians of Penna. by Julius F. Sachse.)

Among other records we have one of a contemporary writer of Jacob Gass and Peter Miller in which we find it stated that: "Gass was an austere and impetuous follower of Beissel. A very uncouch man, who proved a scourge to many and made a Brother's life a burden."

In the year 1904 a small book was printed, a copy of which is in the library of the writer, under the title "A Tale of the Cloister" in which there is contained material coming from the pen of Peter Miller; it being taken from his diary, and it reads like fiction; he talking much about his sonnlein and his love for Sister Bernice as well as his hatred against others.

A number of interesting narratives are recorded by some of the historians who faithfully endeavored to give the accurate truth of the facts.

These truth seekers, when they reached a point where they believed they had found the truth, gave up seeking, and spent the rest of the time patching up leaks; hence they came so far from the mark that they justly deserve to be corrected. Surely no thoughful person will put criticism into practice which they know is based on false premises.

Let those who write hereafter, not only scratch the surface but go

much time has been taken up with fault-finding instead of

Let those who write hereafter, not only scratch the surface, but confine themselves to original and substantial information; instead of it criticism, most of it thoughtless and unfair.

SAMUEL EBERLY SUPERVISES THE PRINTING OF A NEW HYMN BOOK A. D. 1731.

During th year 1732 the Congregation decided to get which out a new hymn book, The printing of ~~this hymn book~~ was assigned to Benjamin Franklin in Philadelphia and Samuel Eberly attended to the business part of the publication.

Benjamin Franklin's Journal was begun in July 1730 and in his account book appear the following entries:

1731 March 30th Samuel Eckerling
Credit for cash toward printing his book of Dutch L. 10.00

1731 May 8th Received of Samuel Eckerling
Cash toward printing the Book L. 10.00

Oct. 6, Last week I finished the Dutch for Samuel Eckerling and received of him as muh as made all even between us.

Tradition has it that both Samuel Eberly and Beissel were factors in inducing Benjamin Franklin to publish a weekly German newspaper, the first number of which appeared June 11th 1732, called Die Philadelphische Zeitung.

Two of the Eberly brothers had had some experience in Europe as correctors or proof readers

MICHAEL EBERLY RECEIVES A COMPANION.

Michael Eberly who had lived in his cabin in the shadows and jungles of the Cocalico ever since his flight into the wilderness was surprised one day in February 1732 to see Beissel coming to his cabin. He extended the hand of fellowship; received him with open arms, and shared his cabin with him.

It is quite evident that a conversation was carried on between these two men touching upon his sudden appearance; his leaving the Congregation, and his reasons for again returning to his former mode of living .

Of this conversation we have no record. We, however, have a bit of cloudy record contained in the Chronicon which informes us that:

"In the meantime, after he had been at the head of the meeting with great blessing for several years, he was finally driven in upon himself, and called the congregation together. After speaking many things concerning the kingdom of God, he appointed Elders, and handed them the New Testament, to govern the congregation in accordance therewith. Then he laid down his office, and moved eight miles ways, to a barren spot where Ephrata now stands. Here he settled himself anew. What induced him to make so sudden a change is hard to surmise; neither did he ever make it known."

One of the Elders referred to in the above statement as appointed by the Congregation at the time of Beissel's departure was Simon Landis. Maria Christiana Sower was appointed as Matron over the single Sisters.

Among other matters contained in the records we find that it had been previously suggested to Beissel that he retire with all the Solitary of both sexes which he refused to do, stating that the Congregation had the greater claim on him.

The strife caused by the separation of the sexes and the scandel of the Eicher girl were among the reasons why the Brethern had asked Beissel to resign.

DEATH OF CATHARINE EBERLY A.D.1732/33

Catharine Eberly, wife of Samuel Eberly, died the latter part of the year 1732/33. She is buried beside the widow Eberly in the family graveyard and was the fifth death in the Community.

"Im Jahr 1732/33 im ersten Monde, ist Br. Jephune's seelige Ehegehülfin, Catharina ganz ruig, songst und still in Herrn entschlafen, und auf das Br. Soathiels Land zu der altern Eckerlin begraben warden."

BEISSEL PRESIDES AGAIN AT MEETINGS.

During Beissel's sojourn on the Cocalico he watched for an opportunity to summon the leaders of the Congregation to his new abode, to talk over general matters. He met at his cabin at which time counsel was taken in reference to the general matter as the Chronicon explains it. Shortly after this another meeting was called and seven months after his withdrawal he presided again at a lovefeast at the house of Simon Landis, after, which, he again returned to his cabin on the Cocalco. This was on September 4th 1732.

(Simon Landis).

"The Congregation now, after having been robbed of its teacher, held its meetings with a housefather named Soalthiel. But so many legal quarrels took place that they were called the "Court meetings." Meanwhile the Superintendent found an opportunity, and summoned the heads of the Congregation to his new dwelling place, where they took counsel with reference to the general matter, and finally opened another meeting, after the Superintendent had been withdrawn for seven months. It was first held on September 4th 1732."

SAMUEL EBERLY ARRIVES AT THE COCALICO A. D. 1732/33.

It was at about this time that the Solitary Brethern decided to move to the meadows of the Cocalico, of whom Samuel Eberly was one of the first. With him came Jacob Bess and Martin Bremner.

During the winter of 1732 they built themselves a cabin on the banks of the Cocalico, which was the third house or cabin on the Cocalico.

THE EICHER SISTERS ARRIVE A D 1733.

The next arrivals on the Cocalico were the two Eicher sisters, Anna and Maria. They asked permission to be taken into the Settlement in order to be near Beissel to receive further spiritual instructions from him.

The Solitary Brethern, who went according to the Fathers in the Desert, of whom it was known that they will not tolerate such a thing among themselves, protested against it to the Superintendent as being improper, and perhaps the cause of offence. Beissel was of a different mind, and all attempts to perauade him proved futile. His mind could not be changed and it was finally decided that as the hand of Providence was in the matter no one had the right to object.

To quiet the tongue of scandel a house was at once built for the two sisters on the opposite side of the Cocalico Creek.into which the sisters moved in May 1733. and lived in it until the Sisterhood in the settlement was founded.

Beissel had much fellowship with them and dined at their house several times a week.

"These matters created a terrible stir in the land" says the Chronicon "especielly among the neighbors."..."
"Then they began everywhere to warn one another against seduction, parents warned their children, and husbands their wives. This was among the common people, but the great ones of the land harbored the suspicion that the Jesuits had something to do with it, so that the Brethern were often asked, when they were seen to have gold, whether they had brought if from Mexico." (Chronicon)

ISRAEL AND GABRIEL EBERLY ARRIVE A.D.1734.

In the Spring of the year 1734 Israel and Gabriel Eberly began to erect a house at the Cocalico Settlement. This house was built on the west bank of the creek against the hillside and became known as the "Berghaus"(The Hillhouse) or the Eberly house in the settlement. In this house the Lovefeasts and meetings were first held.

"Ernerhaben im Fruhjahr, die Br. Eckerle Ihre Haus angefangen zubauen, und den Sommer vollendet",

During the summer they leased it to someone, moving into it in the Fall of the year 1734.

NATURAL FEATURES OF THE EBERLYS.

...t we have the four Eberly brothers almost within the site ...al homes let us look back about two centuries and view ...cribed by those who walked, talked, agreed and disagreed

...ere short in statue, solid and strongly built, clothed ...t frame, possessing healthy mental energy as well as ...l robust constitution, a constitution that could defy ... and bear any strain upon it.

...re steady, stalwart, and absolutely fearless, being in- ... any risk or danger..

... distinct traits of character which distinguished ...ers with whom they associated. Their force of character ...l magnetism enabled them to assume a leading role. By nature ...rn to rule and as the name signifies were a little strict, ...rp and active mind, believing in self-denial and hardship.

... were fitted for the business world and their inner nature ...t they were religiously inclined being born of parents ...ery pious people.

... remarkable men seem to deserve especial notice" says

...berlins became active revivalists and exhorters and at ... combined a remarkable executive ability with commercial ... (German Sectarians of Penna.)

CHAPTER XI

THE EBERLYS OBTAIN PERMISSION FROM HON. THOS. PENN TO LAY OUT A TOWN A. D. 1734.

...f the most important subjects that came up at that time ...tion of obtaining permission from the Penn's to lay out ...t. For that purpose tho Eberlys called on Hon. Thos. Penn ... them this permission and also promised them protection. ...ver, the Society was forced to take out a patent for the ...which they had settled.

THE CAMP OF THE SOLITARY.

...ttlement on the Cocalico was at first known as "Lager der ... (The Settlement of the Solitary) now locally referred to as ... or Old Ephrata." Historically it is known as the scene of ...ious commercial enterprises and conflicts in the pioneer ...caster County. It became known far and wide as a great re- ... industrial Community.
...nners of the people were quaint and solemn. They left ...s and hair grow and went barefooted whenever the weather

The Bible was adopted as their guide; they had all things in common, and a peculiar language of their own. They counted the time after the Jewish fashion from the beginning of the day, so that our six o'clock was their one, and our twelve their seventh. Their idea was to live as near as possible to the ways of the early Christians.

THE EBERLYS BUILT BAKEHOUSE AND GRANARY.

The very first industry at the Settlement was a bakehouse which was built under the directions of the Eberlys. The ovens were all under one roof and opened into a large room with troughs for mixing the dough. Bread was not only baked for the requirements of the Settlement, but also for the settlers, no charge being made for the bread and baking.

A granary was also built for the storage of grain. A cabin was erected between the bakehouse and the granary for Samuel Eberly who was in charge of both. After this the building stopped for some time.

"To alleviate the wants of the many poor settlers, who were attracted to the vicinity, and many of these were among the number who villified and denounced the Brethern, a granary was erected for the storage of rye and corn, which was raised by the single Brethern or contributed by the more prosperous secular members."

"It was a grand and charitable scheme for the assistance of the poor German settlers, the first organization of its kind in the Western World."

"Several large brick bake ovens were also built to supply Pumpernickel to the indigent settlers."(German Sectarians of Penna.)

"After the foundation of this wonderful household which made fools of so many, both in and outside of its limits, had thus been laid, the further building up of the place was not permitted otherwise than the severest self-denial on the part of the builders; wherefore also so many strange events happened." (Chronicon)

THE BRETHERN VISIT THE SCHWENKFELDERS.

Beissel now began an ative system of religious visits to the various settlements throughout the country in order to win converts. Among these visits was one to the Schwenkfelders who arrived in Pennsylvania in the

year 1734. They settled on the branches of the Skippack and the Perkiomen. A pilgrimage was made by Beissel to that country with several of the Solitary tomwin converts, but their efforts among the Schwenkfelders were without effect, for they adhered strictly to their faith and would not be influenced by him.

A meeting was held at the house of Leonard Heidt at Oley. Heidt had a young daughter, who was a bride, Maria, by name, just budding into womanhood. When they left Heidt's house she followed the Brethern to the Cloister Ephrata without the knowledge of the bridegroom, where she entered the Sisterhouse under the name of Bernice.

CHANGE IN DRESS.

It was about this time that a change was made in dress, and the members of the Solitary adopted a costume somewhat to that of the pilgrims of old. Whenever they took a jounery they walked barefooted, with staff inn hand.

The year 1734 was the opening up of that section of Lancaster County, which was timbergy district, everything wild, but the settlers soon applied the axe; cleared the land, built houses, barns, bridges, roads, schoolhouses, churches etc.

Susan Brubaker and Anna Brubaker, Catherine Brubaker and Anna Brubaker, their heirs and assigns, or any other person having an interest in the valuation charge herein mentioned, take notice:

That a petition was presented in the Orphans' Court of Lancaster County on the 24th day of February, 1949, by Roger H. Witman and Mae D. Witman, his wife, setting forth that a tract of land, of which their premises situated in Denver Borough were formerly a part of a tract of 13 acres and 123 perches, situated in East Cocalico Township, Lancaster County, Pa., asking that a valuation charge in the amount of $1,000.00, with interest thereon as charged in the will of David Gockley, deceased, said will is dated March 2, 1863, and recorded in the Register's Office at Lancaster, Pa., in Will Book G, Volume 2, at Page 72, be discharged from its lien effect against the premises of your petitioners and the 13-acre and 123-perch tract, situated in East Cocalico Township, Lancaster County, Pa. You are hereby directed to appear in the Orphans' Court of Lancaster County, at Lancaster, Pa., on the 18th day of April, 1949, at 10 o'clock A. M. to answer said petition and show cause, if any, why a decree should not be entered, determining the said valuation charge and interest due thereon in the Estate of David Gockley, deceased, as having been paid and, forever releasing and discharging the above stated real estate from the lien of said valuation charge and interest thereon, a period of twenty-one years having elapsed since the same became due and payable and no payment having been made on either principal or interest.

A. W. LANE, Sheriff.
John L. Bowman, Atty. 3-3-4

Among those who came to the Cocalico Settlement during the year 1734 and joined the Solitary was Jean [illegible]ois Regnier, from Switzerland, of the Reformed faith.

He asked the Brethern not to eat any more bread from bread grain, but that they should feed on acorns. Acorns were gathered in the Fall and brought to the granary for winter use. These stored acorns became wormy and spoiled; Regnier was forced to eat again plain Pumpernickel. This so worried him that he ceased to be a factor in the settlement.

MASSA, ZOAR, HEBRON AND KADESH.

The country was now divided into four parts or settlements, named respectively Massa, Zoar, Hebron and Kadesh; Zoar being the present site of Reamstown in East Cocalico Township, and Kadesh is believed to have been the [illegible] on which they settled; The others are not known.

DEATH OF ALEXANDER MACK.

The death of Alexander Mack, the founder of the Schwarzenau Baptist Congregation, occured in January 1735; he residing at the time of his death in a log house in Ebbertownship, near Germantown, Pennsylvania.

The Society on the Cocalico was notified of his death and invited to the funeral. Led by Conrad Beissel, Michael Welfare and the Eberlys, the Solitary walked the whole distance in their pilgrim garb with staff in hand from the Cocalico to Bebberstown to attend the funeral.

The funeral services were held during the afternoon the body was carried to the upper burial ground of Germantown, the torch bearers leading the funeral procession. In 1889 the remains were removed to th God's Acre in the rear of the Brethern Church in Germantown.

BAPTISTS OF GERMANTOWN JOIN THE SOLITARY ON THE COCALICO.

Soon after the death of Alexander Mack a number of the members of the Germantown Baptists came to the settlement of the Cocalico.

The Society grew to such an extent that there was no cabin large enough for holding the meetings, the largest

...lding in the settlement at that time being the Eberly ... This house was too small to hold the meetings, or ...efeasts, and it became necessary to built a regular ...ting house. For this building both the Solitary and ...e Householders contributed their share towards its con-...truction.

THE HOUSE OF KEDAR BUILT A. D. 1735.

The new church was started in July 1735; and was ...lled Kedar, meaning 'Das Haus der Traurigkeit'. (The ...use of Sorrowfulness.), and was ready for occupation ...y Fall. of that year.

The meeting house was built from timber cut in the ...mediate vicinity; no iron being used whatever in the ...struction of it. Metal was considred by them as the ...tem of darkness, and destruction, as taught by the ...ericrucians.

The spaces between the frame work and the floor ...ists were filled with wet clay and cut grass, the sides ...n being coated with a thin layer of lime.

The house was of a peculiar construction being ...ffe ent from anything then existing in the New World. ...t was three stories high and the middle story was the ...ief one. The ceilings were low, the passages so narrow that two persons could not pass, with very low and ...arrow doors, all of which ti signify that the Road to ...eaven was narrow. The walls were whitewashed and were ...tterly bare of ornament.

The ground or first floor was divided off into small rooms or cells called "Kammern" for the Solitary built ...fter the manner of the Old Greek Church. These cells ...ere so small that there was hardly room enough to turn ...bout, each cell having only one small window glass.

The furniture was a hard narrow wooden bench that ...an at right angle along the length and the adjacent ...width, which served as a bed on which the Solitary ...lept using wooden blocks for pillows. Each cell contained an hour glass and the most indispensable piece of crude furniture.

The second story was the chief one; it containing the Saal or meeting room, as well as the rooms necessary for holding the lovefeasts.

The third story was for the Spiritual Virgins who had pledged themselves to a communal life.

NACHT-METTEN (NIGHT MEETINGS)

Meetings were held in Kedar by the Solitary before it was quite completed, and they were called Night Watches. These meetings were held every night at midnight; that being the hour the advent of the great Judge was expected. At first they lasted four hours from midnight, but as this allowed so little time for necessary rest two hours were held sufficient.

The Brethern held their meetings first, after which they filed out of the Saal and the Sisters entered for a short hour of prayer. This arrangement lasted only for a short time, after which, the midnight prayers were held jointly.

THE TULPEHOCKEN CONFUSION.

The Sabbatarian movement spread to the Tulpehocken. In 1735 an awakening took place in that region which at that time was settled by Lutherans and Reformed, of the former of which Conrad Weiser was an elder, and of the latter Peter Miller a preacher.

Conrad Weiser belonged to that group of hardy pioneers from Schoharie, west of Albany, who journeyed down the Susquehanna, crossed the So th Mountains to near the site of Womelsdorf, and who then spread through the Tulpehocken Valley. This was about the year 1721, and when these settlers came to that region some of the Indians migrated some miles southward where they settled along a little stream known as Indian Run in Cocalico Township, which later became known as Indiantown and Brubaker Valley.

Peter Miller was the son of a Reformed Minister and came from the Palatinate when twenty years old sailing in the Ship "Thistle" arriving in Philadelphia in the year 1730.

At Philadelphia he applied to the Rev. Jeridiah Andrews, pastor of the First Presbyterian Church, for ordination and was licensed to preach the gospel "where Providence may give him an opportunity and call."

His ministry began in Philadelphia, Germantown and the Skippack Valley where he preached for several years, after which he visited the widely scattered Congregation of the Province, and was finally called upon, as he states, to take the charge of a small Reformed Congregation in the Tulpehocken district. This Congregation had been organized as early as 1727 by Johann Philip Boehm, a devout schoolmaster of the Reformed faith who strenuously objected to Rev. Miller invading his field of endeavor and to his preaching without being ordained by the Reformed Church.

Rev. Miller showed an inclination toward the Sabbatarians at an early date and while he was yet preaching among the people of his own faith he spoke well of the work of the Brethern on the Cocalico. It is apparent that the Solitary on the Cocalico found this out and soon Beissel decided to make a visit with several of his disciples to the young pastor with a view of spreading his doctrine of the Sabbath in that territory.

Subsequent visits were made by Beissel to the Tulpehocken region, and in the meanwhile Conrad Weiser also called at the Cocalico settlement, the result of which visits was that Conrad Weiser, Elder of the Lutheran Church, Rev. Peter Miller and a number of families were incorporated in the Sabbatarian Congregation by Holy baptism on the last Sabbath Day in May 1735.

This defection of Rev. Miller aroused great indignation among the clergy of the different denominations in the Province, as well as in Europe, and among other things, made him many enemies; one of whom was Rev. Boehm, who reported the matter to the Synod at Amsterdam in the following form:

"And this Miller at the same time drew Tulpehocken to himself against whose false spirit I frequently warned them, but they continued to adhere to him like misguided silly people."

"Finally the fraud against which I warned them so frequently and continuously has come to light, and this Miller publicly went over to the dissolute Seventh Day Tumbler Sect and had himself baptized tumplewise in the Conestoga in the month of May 1735. He took out ten families, Reformed and Lutheran, from the Tulpehokken Congregation who did as he did."

REV. MILLER HURLS HIS INDIGNATION AT REV. BOEHM.

Upon Miller receiving information that Rev. Boehm had reported his activity to the Synod at Amsterdam he became very indignant, and showed his wrathing in these words:

"May the Lord forgive him(Pastor Boehm) for the narrow sneer as I have long ago, for it has been my rule not to bear spite or malice no matter how grevious the injury knowing full well that what the Roman philosopher has said is true, and that is "Malice drinks one-half of its own poison."

REV. PETER MILLER'S CONVERSION.

Rev. Miller has described his conversion in the following words:

"Having preached to mine own people for several years I quit the ministry and returned to private life, not, however, without much prayer and meditation, for about that time the Ephrata Community was in its infancy, I had never had much inclination to join it, because of the reproach and contempt which lay against the Community by the Orthodox Churches of the Province; but my inward conductor brought me to that dilemma, either to be a member of this new institution or consent to my own condemnations. I chose the first, and received baptism into the new Congregation in May 1735; together with Conrad Weiser and a number of families from the Union Church. We were baptised by Conrad Beissel; whose inspired eloquence had finally prevailed upon me to take this step."(Diary of Peter Miller)

It would seem then from Miller's own narrative of his conversion it appeared to him that he had never in his heart been converted to God, and that the deeper he searched, the more he became aware that he was still lacking the true change of heart, without which, the peace of God could not reveal itself in him.

Therefore there was nothing else for him to do in order to get out of his dilemma than to repent anew and be heartily converted to God, wherefore he continually prayed to God to cleanse him from all his transgressions.

DEVOTIONAL LITERATURE CONSIGNED TO THE FLAMES.

A few days after their baptism it was ordered that all of the printed matter relating to the Reformed and Lutheran faiths be destroyed in public bonfire. The reason assigned was that it taught heresy.

All religious and devotional books were gathered from the family firesides and taken to the house of Godfrey Fielder where they were consumed by fire.

Rev. Peter Miller, assisted by Conrad Weiser, fed the flames as the settlers brought in the religious books and literature of the Reformed and Lutheran churches.

This ceremony was followed with the invocation: "Thus perish all priestcraft."

The ashes were taken by the four winds of heaven and the desecraters now considered their work well done, having in mind that it forever cut them off from the faith of their forefathers.

PARADISE GARTLEIN ESCAPES THE FIRE.

There was one sacred book that escaped the bonfire, and that was a copy of Arndt's Paradise Cartlein (Garden of Paradise) which was picked up the next day after the fire being only a trifle charred at the edges. This sacred book, according to an old belief, was protected by divine interposition from both fire and water.

MILLER REFUTES CRITICISM.

The news of this out of the ordinary incident spread among the early settlers like wildfire, and when Miller was ridiculed, being charged as one of the ring leaders; he, in an effort to absolve himself of any blame claimed that "he was forced to it by necessity, and that his youthful zeal might have had something to do with it. "As for me" says Miller "despite the many foolish and malicious charges that have been made against my soundness of mind for taking part in this thing (which I defend on the ground of necessity and possible due somewhat to youthful zeal.)"

PASTOR BOEHM RECALLED.

The churches abandoned by Miller were again taken in charge of by Rev. Boehm; the former pastor of the Reformed Congregation, who was recalled by those who opposed the step taken by Miller, whose acts were never forgiven by the Reformed Congregation.

Rev. Boehm was summoned from the plow to become the first pastor of the Skippack Reformed Church in Montgomery County, Pennsylvania, where he first came in contact with Miller and disputed his right to preach claiming that he was not ordained as a Reformed preacher

ELDERSHIP DECLINED BY PETER MILLER.

Several weeks after the burning of the literature Beissel made another visit to the Tulpehocken district with the intention of forming the new converts into a Congregation; he offering Peter Miller the eldership, which after some hesitation Miller declined, stating that: "I intend to withdraw into the solitudes and live unmolested from the frailties and follies of the world. Miller had hoped that Beissel would express regret at his decision but instead Beissel was greatly pleased to learn that he had decided not to accept the eldership.

PETER, THE HERMIT.

A log cabin was built for Peter Miller by himself and his adherents at the foot of a hill, within a short distance of the little Muhlbach, near Illig's Mill, in which he moved for probation and retirement; he becoming known as Peter, the Hermit.

THE STORY OF THE FINDING OF SONNLEIN.

This story of the finding of Sonnlein (little son) is penned by Peter Miller himself

MICHAEL WELL[illegible] PREACHER AT T[illegible] PEHOCKEN.

When Peter Mill[illegible] declined the of[illegible]e of Elder[illegible] o
of the Tulpehocken C[illegible] gregation he had[illegible] pected tha[illegible] issel
would at least expr[illegible] some regret. I[illegible] his he was[illegible] ly
disappointed, for[illegible] er's decision wa[illegible] Boissel's[illegible] ing.
For some reason[illegible] isclosed, Beissel[illegible] d not consi[illegible]
him suitable fo[illegible] lace.

"The teacher r[illegible]ed a night's t[illegible]reflec[illegible]
and it was his gre[illegible] good fortune [illegible] next da[illegible]
declined the offer,[illegible] there were alre[illegible]ers wai[illegible].
How the matter stoo[illegible]hus under the Gov[illegible]. Above.[illegible]at
besides the alter i[illegible].e settlement none[illegible]l be erec[illegible]t;
but these good peon[illegible]ere not emancipate[illegible]m the c[illegible].
worship, and therefore hungered after a priest, and he must
be the good M[illegible]. But when he again had to retire in shame
and disgrace, as formerly in Falckner's Swamp, a Solitary
Brother, Elimelech, was given them, a born priest, who
possessed all the endowments for spiritual perversion."
(Ephrata Chronicon)

Upon Miller being informed that Michael Welfare would be given them as their teacher and Elder, it hurt his pride, the thought occurring to him that it had been a prearranged affair to appoint Welfare, who, in his opinion was not fitted for the office; he having too harsh a tongue and too violent a temper.

Soon after Welfare's ministry began, he met his fate. He proved very unsatisfactory, because he exhorted the Solitary with exceeding harshness and violence. Conrad Weiser and his fellow-members could not bear his temper, and he was recalled "in shame and disgrace," and Michael Eberly was chosen instead.

"The Superintendent (Beissel) who knew how to use all manner of instruments in the upbuilding of his church made use of this Brother in all his revivals." (Ephrata Chronicon.)

MICHAEL EBERLY SUCCEEDS MICHAEL WELFARE AS PREACHER.

Michael Eberly whose oratorial power had been so useful to Beissel in revival campaigns was now given them as their preacher. He was Beissel's right hand man; a born preacher, and could preach by the yard. He took up his work in a pleasant and agreeable manner instead of being aggressive and violent, but like his predecessor, his policy soon fell by the wayside and he received his passport.

Trouble arose shortly after his ministry began, the source of which seems to have enamated from Peter Miller, who thought that his discourses on theological subjects were not elaborate enough, neither was he eloquent enough for Miller. Besides some of the members had in mind that he preached entirely too long. The church was no doubt small; probably over-flowing with people who came to hear the new preacher, with poor ventilation, and some began to doze in their seats, which was a great disgrace to them. They began to critizise and grumble and no doubt said the pastor was a frost. He too was recalled, sharing even worse than Michael Welfare.

The fact that some of the Solitary fell asleep was not a discredit to the Preacher for it is as plain as the nose on your face that when you attend church, no matter how uninteresting the sermon may be, if you fall asleep the disgrace rests, not with the preacher, but with yourself. Perhaps Miller wanted a Moody, Beecher or Conwell and they were not to be had in the Tulpehocken district.

Then again Preacher Eberly might have rebuked some of the members for falling asleep. It is difficult to rebuke a member of a church from the pulpit, but the thing has been done. "Remember the story of Charles II's Chaplin, who preaching eloquently one Sunday morning was terribly put out when the King fell asleep and began to snore. Pretty soon the members of the royal Suite began to fall asleep and snore in turn. The preacher could hardly hear his own voice. He thought a minute standing silent in the pulpit. Then he suddenly shouted at the top of his lungs, calling one of the Suite by name: "Be careful sir, or your loud snoring will wake up his Majesty! "

The withdrawal of the new Elder left the Congregation without a preacher before the summer was over, and no one could be found suitable for the place. Conrad Weiser then assumed the role and installed himself as the teacher of the Congregation.

HERMITS CALLED IN. A. D. 1735.

In the Autumn of the year 1735 the Settlement on the Cocalico was changed into a conventional one. A camp was laid out on the Cocalico and all the Solitary of both sexes who were at that time living in their huts in the wilderness were ordered to move to the camp.

In November 1735 the Tulpehocken Brethern and Sisters headed by Conrad Weiser and Peter Miller arrived at the Cocalico just in time to assist in finishing Kedar, the new church under construction.

PETER MILLER SHELTERED IN THE EBERLY HOUSE.

When Peter Miller arrived at the Cocalico he found himself surrouned by clever men and brilliant schemers as he terms them. These men gave him and his sonlein shelter in their house, and put him to work; but the only thing he could do was to help to carry logs.

"Among the Brethern there were four who lived together in a house viz. Brother Onesimus, who afterwards became Prior, Brother Jotham, his brother after the flesh, Brother Nehemiah and Brother Jabez (Peter Miller):these because of their superior excellence were regarded as the choicest of the Brethern. Their house was built half against the hill, and therefore was called the Hill house."(Ephrata Chronicon.

Michael Eberly and Conrad Beissel lived in a cabin in the meddow, and the Solitary Sisters as they arrived entered the Sisterhouse Kedar.

MYTHICAL MONASTIC SOCIETY ESTABLISHED.

The addition to the Settlement increased the number of the Brethern to the Mystic number forty, the figure of the Rusicrusian perfection, and a mythical monastic Society was therefore established.

A Prior was appointed over the Brethern and a Matron over the Sisters, whose orders the members of the Society had to obey and who were considered their superiors.

Maria Eicher was appointed Prioress and Maria Christiana Sower became the Sub-prioress. Beissel was taken as their spiritual man.

DEDICATION OF KEDAR AND LOVEFEAST.

As soon as Kedar was far enough completed it was dedicated and a lovefeast was held. Messengers were sent throughout the country and all the friends and well-wishers were invited.

It had been hoped that a great gathering would attend the dedication and lovefeast; ample preparations had been made, but few of the invited guests came, and those who did come were more offended than edified, because during the sacred rite of feet washing a Brother kissed the feet of Beissel, remarking "These feet have made many a step for our welfare." Be it remembered, however, that it was not one of the Eberlys who kissed the feet of Beissel.

Prior to the dedication of Kedar all lovefeasts had been held in the Eberly house, which, on account, of its roominess, was a favorite place for holding meetings.

BEISSEL ATTACKED IN HIS CABIN.

Two invited, or uninvited, came shortly before midnight, the night before the dedication. These two men entered Beissel's cabin in the meadow and beat him with a knotted rope and leather thongs. Beissel managed to escape to another cabin where he fell upon the floor with fright and covered with bruises. It is said that the attack was made by two men of the Ephrata Congregation, the wife of one of whom had been induced to join the Society.

THE ORDER OF THE SPIRITUAL VIRGINS. A D 1739

The single women at this time formed an organization known as the Order of Spiritual Virgins.

Maria Hildebrand, wife of Valentine Mack, Barbara Moyer, Maria Stattler and Maria Weidt were the first to become Spiritual Virgins. They bound themselves by a pledge to a communal life, and occupied the upper story of Kedar as their retreat from the world

The ground floor of Kedar was handed over to the strictest of the single Brethern for similar purposes. These Brethern were Michael Welfare, Jan Meyle, Theonis and Just.

SIMON LANDIS MAKES DONATION.

The holding of the midnight meetings jointly in Kedar gave rise to considerable gossip and scandal among the enemies of the Community, so they made different arrangements.

After the meetings had been held for some months in Kedar, Simon Landis, who was then a widower, decided to donate his possessions to the Cloister. He proposed that Kedar should be kept exclusively as a Sisterhouse, and promised that if he and his daughters would be received in the Settlement he would, out of his own means, built another House of Prayer adjoining Kedar and besides a dwelling house for Beissel.

HERMAN ZINN HANDS HIS MONEY TO BEISSEL.

Herman Zinn, a Housefather, also at this time sold his property and gave the money to Beissel who used it for God's glory, as the Chronicon says, and incorporated him and his family in the household at the Cloister.

HOUSE OF PRAYER BUILT.

With the money contributed by Landis and Zinn a large edifice was erected on the Hillside called the Bethaus(House of Prayer).

This church contained a large Saal for joint meetings and public worship, and besides ample rooms and offices for lovefeasts. At the time of its construction the hall in the Prayer House was the largest and imposing room for public worship in the Province.

At one end toward the east of the Saal was a raised platform for the gray-haired fathers, while on either side of the length of the hall ran the Por-kirchen, or galleries for the Solitary, the Brethern sitting on one side and the Sisters on the other. The body or main floor of the Saal was for members who lived outside of the Cloister confines.

The House of Prayer, like Kedar, was built entirely of wood, clay and grass used for filling; the walls inside were whitewashed with lime. The only decoration was a number of proverbs and sentences in script as Fracturschrift, which became famous far and wide for its beauty. This building after having stood for four years was torn down.

KEDAR HANDED OVER TO THE SISTERHOOD.

Shortly after the completion of the Prayer House the Solitary Brethren who had been quartered on the ground floor of Kedar were again ordered to move in the cabins in the Settlement, Kedar was handed over to the Sisterhood and became the Sisterhouse.

The hall on the second floor became the chapel of the Order of Spiritual Virgins, and from that time on, while the night meetings of the Sisters were held in the Saal of Kedar, the Brethern held their meetings in the Saal of the new Prayer House.

"At that time every house in the Congregation stood open to the poor. Accordingly when such persons applied to the Superintendent(Beissel) as was common, he would ask one housefather after the other during the meetings, whether he had any money; and he was seldom disappointed in his confidence to them." (Chronicon)

FOUNDATION OF COMMUNAL LIFE LAID.

The foundation for a communal life was laid at about this time. This was brought about by the erection of Kedar and the House of Prayer. All necessary provisions were delivered to the Sisters in their kitchen, who daily prepared a supper for the Brethern and Sisters in their large dining hall. The dining hall was divided by a screen; the Brethern occupying one part, and the Sisters the other.

"With the adoption of Communal life a change came over the scene as the Eckerlin brothers assumed charge of the government of the Community and laid plans for industrial and commercial establishments.

~~BEISSEL LOSES OFFICE OF TREASURER.~~

SETTLEMENT NAMED EPHRATA.

About the same time a new name was given to the camp of the Solitary; the settlement being named Ephrata, a name selected from the Book of Ruth.

Ephrata, the correct pronunciation of which is "Ef-ra-taw" means in the original language, abundance, or bearing fruit. We call it "Eph-ri-da."

CHAPTER XII

LOCATION OF EPHRATA, THE CLOISTER.

Ephrata is in the northern part of Lancaster County, Pennsylvania, a very fruitful country. It is located along the Sproul Highway known in the early days as the Downingtown and Paxtang Road, and in later years became officially known as the Downingtown, Ephrata and Harrisburg Turnpike, but locally referred to as the "Horseshoe Turnpike." This Highway is a connecting link between the Lancaster Turnpike and Harrisburg branching off at Downingtown.

Ephrata is five miles east of Clay, about six miles southeast of Durlach, one mile east of Lincoln, five miles south of Reamstown, outside of the Borough limits of the present Town of Ephrata, a short distance beyond the Cocalico Creek, on the south side of the Sproul Highway, at the foot of Academy Hill, opposite Arlington, in the Township of Ephrata, in the County of Lancaster and State of Pennsylvania.

In the year 1736 viewers were appointed to lay out a road between Paxtang and Downingtown. These viewers started out from Paxtang and after crossing Hammer Creek a short distance above the present site of Brickerville, they came to another creek, about three miles further down which they designated as Middle Creek, and when they reached the Ephrata Settlement they called it Dunkertown. The Harrisburg and Downingtown turnpike was the second road laid out in the County.

This road opened up that section of the country which was a timbery district, everything wild and soon the stage coaches from Philadelphia rumbled over this highway early in the morning to make their way to Paxtang, now Harrisburg drawn by four horses, on a journey which took at least three days and three nights of travel to reach Harrisburg.

Then there were transportation monopolis over which travelled the fast and heavy freight from Philadelphia to Harrisburg, and road houses were built along the highway. At Brickerville, John Bricker, had a hotel at which the Conestoga freighters stopped.

Numbers of wagons passed and repassed, each drawn with four, five or six horses, and some of the drivers were unmerciful having little kindness for animals. The driver drove with one line, and when he wanted the horses to haw he would pull on the line; if he wanted them to gee, he would jerk on the line. It was "Gee", "Jep" "Haw" and"whoa". The horses had harness with wide shoulder pieces studded with brass, and on the head of the leader was an arch of bells, so that the team could be heard coming around narrow turns of the mountain road. Merchandise of all kinds destined for the interior was transported on these wagons. In 1863 the Reading and Columbia Railroad was built and that marked the beginning of the downfall of the turnpike.

EPHRATA BRETHERN HELP TO THE NEEDY.

The Brethern at Ephrata were a help to the needy in the pioneer days. Among the German and Swiss settlers who migrated to that part of Lancaster County there were many who were poor and poverty stricken. These often called upon the Brethern at the Settlement for assistance in building houses for them. Assistance was never refused to such as deservedit, and for a number of years the Brethern were continually employed in doing carpenter work for the new comers and help them to plow, sow and reap.

NEW GARB INTRODUCED.

The introduction of the monastic features brought about a new style of dress which was patterned after, as near as could be done, the garb, style and fashion of the early Christians. This style of dress was decided on in council. Martien Bremner was the tailor of the Community and he had the sewing in charge.

THE GARB OF THE BRETHERN.

The dress of the Order of the Brotherhood was adopted with particular care, so that it represented a spiritual man.

The garb of the Brotherhood consisted of a one piece suit known as Thaler or surplice, which extended to the feet, over which they wore a garment having an apron in front and a veil which covered the back to which was

attached a monk's hood. A girdle was formed around the waist. When services were held a cloak was also worn extending to the girdle.

THE GARB OF THE SISTERS.

The garb of the Sisterhood was similar to that of the Brethern in the way of covering up the entire body. It differentiated in the shape of the hood, which was rounded instead of pointed. The hood hung down the back and upon meeting anyone they drew it up over the head and face.

To mark their spiritual betrothal they wore a great veil, which in front covered them altogether and behind down to the girdle.

THE GARB OF THE HOUSEHOLDERS.

In the Household they also laid aside their worldly dress. Both sexes adopted a new garb which differed slightly from that of the Solitary. The Solitary at divine services were dressed in white and the married in gray.

THE EBERLY BROTHERS IMPRISONED A. D. 1737.

In the year 1737 that durn constable "All bound with a woolen string" came to the Ephrata settlement bent on making the Brethern pay what was termed a "Single Men's Tax" upon the refusal of which the four Eberly brothers, Peter Miller and Martin Bremner were arrested by the township constable, taken to Lancaster and imprisoned for two weeks.

This worthy dignitary, says Miller in his diary, swollen with the importance of his high office, descended upon them one day like a chicken hawk swoops down upon some unsuspecting domestic fowl, and with a loud voice and boisterous manner demanded that they pay the tax, all the while shaking his head and holding his nose in the air as if he already scented the fees that would fill his pockets.

The appearance of the constable for the tax created a great commotion in the Settlement. Beissel summoned all the Solitary Brethern in the Saal to obtain their views in the matter; but they divided into two parties, and as there was a difference of opinion nothing was accomplished at the meeting held.

One party was headed by Conrad Weiser and the other party by Peter Miller. The Weiser party argued that it was just and right to pay unto Ceasar his tribute as commanded by the Scriptures and counsled that the tax should be paid, and thus all trouble and annoyance be avoided.

The Miller party argued to the contrary and contended that the assessments should not be paid, because by their manner of life they were entitled to immunity from all taxation, and supported their argument by stating that in the Eastern Countries monks and hermits paid no taxes; that the Solitary at Ephrata were an Order equally as useful to the human race, because of the many services they rendered to the poor of the neighborhood, wherefore also they should be granted similar privileges.

The constable was not interested in church history and could not see what that had to do with the paying of the tax, and when Miller told him that he would not pay the tax the constable bellowed out that he would go to jail. "So be it," replied Miller, "and I fear not but I shall have worthy company."

"Thou goest not alone with this ungodly man," said Michael Eoerly, who was standing bravely by Miller's side.

"I too go with thee into the Camp or the Phillistines," said Samuel Eberly to Miller.

"Even if it be to the stocks or the gallows I go with thee," said Gabriel Eberly to Miller.

"If I go with thee Brother Jaebez, as I surely will, then thou hast all the sons of my mother with thee," said Israel Eberly to Miller.

"Now I fear naught," said Miller, "not even our formidable friend, the tax collector." "The devil take ye all for a lot of pious fools if ye go not with me at once," said the constable. "The devil, or his deputy may take us now if he be ready" replied Miller. The constable then, in a rage rushed across the meadow, disappearing down the road beyond the meadow.

During the constable's absence the Brethern and Sisters gathered quietly at the foot of the hill, and stood there with their hands meekly folded across their breast awaiting his return.

Beissel was somewhat in advance of the Sisters and Miller a short distance away, the Brethern also being nearby. Pretty soon the constable came running across the meadow having with him five or six neighbors who did not like the Sabbatarian views and answered willingly to the summons to arrest them.

When they we e within several yards from them, they made a full stop. "Are ye come out as a thief with swords and staves to take us?" Beissel asked. The constable was then informed that they were gathered there to go with them to have their cause heard by the Justices. This was more than had been expected by the constable, for he was unable to take along such a gathering. A conference was then held by the constable and his deputies at which it was decided to take Peter Miller only, because he was considered the ring leader. Suddenly the constable changed his mind and decided that he had better take along the four Eberly brothers, because he considered them guilty of open treason for saying that they too would not pay the tax. Martin Bremner who had been keeping himself in the back ground suddenly came forward and shouted that he too

would not pay the tax, whereupon he was added to the number.

The names of these six Brethern were then called out in a loud voice; they were demanded to stand forth; told that they were under arrest, and that they must go with him to Lancaster to be heard by the Justices.

The distance from Ephrata to Lancaster was eighteen miles and the constable was not inclined to walk that many miles, so he demanded a conveyance. The Brethern refused to furnish this and told the constable, that it was their custom never to ride, but always walk with staff in hand, like the early pilgrims. The constable not considering himself an early pilgrim began to howl, storm and rage like one possessed with a touusand devils; but he was given to understand that if they go to Lancaster, it would be on foot, and so it was.

THE JOURNEY TO LANCASTER.

The constable with his prisoners started out at a rapid gait. At first their captors were disposed to heap upon the Brethern all the indignities and insults they could think of, pulling them by their long beards and calling them "He-goats," "men with women's frocks on" "bleached fools," "Beissel's lambs," and spitting on them every now and then, to all of which they raised not their hands or opened their mouths but followed meekly.

After the constable and his deputies had walked briskly for some distance they gradually slackened. The clumsy constable started to puff, sweat and growl at their stubbornness and pig-headedness in making them travel afoot and swearing most vile oaths, that they should pay dear for this great contempt of the law.

CONSTABLE EXHAUSTED.

When they were within some miles distant of Lancaster the constable announced in a savage manner, and mad enough to hang them on the branches of the nearest tree, that he could not walk any further. He sat up at the foot of a tree, puffing and mopping the sweat from his forehead. The Brethern then held a consultation at which it was decided to ask the constable where they were to present themselves at Lancaster, and so inquired of the constable. He glared at them more savagely than ever, declaring it to be scheme to escape. The Brethern then suggested that that they carry him to which suggestion he remarked that they were crazy, "Do you intend to take me on your

...cks one at a time and thus carry me a laughing stock ...to Lancaster?" remarked the constable.

A hatchet, a rope and nails were procured, a litter was made strong enough to carry the constable, on which he could lie or sit, and the six Brethern trudged along quietly but cheerfully, carrying the constable on a litter until they reached the City of Lancaster, where he alighted from his litter and took the lead with his deputies following and the Brethern in single file, creating great excitement by reason of their monkish cowls and long cloaks and abstracted air.

THE GROUP PLACED IN JAIL.

They were led to the Courthouse, where, upon refusal to pay the taxes, and in default of bail, they were committed to prison. The jailors permitted them to occupy a room together which gave them great joy. They were not cast down; they singing hymns, but neither of them ate or drank. They did not lie down to rest, but leaned against one another as they sat. ~~Here they remained for ten days.~~

Hardly were they in prison when the report went through Lancaster County that the Sabbatharians in the County Jail were being persecuted, and great crowds stood all day before the prison bars to get a glimpse at them.

Tobias Hendricks, a Justice of the Peace, finally offered bail for their appearance when the Court convened in the following May. They were then released and started on their homeward journey to Ephrata, ~~after having spent ten days in the Lancaster County jail.~~

HOMEWARD JOURNEY.

It was late in the day when they were discharged and darkness had set in before they left Lancaster. As was their usual custom they walked in Indian file through forest and field until they reached the Cloister, arriving after midnight, just as the Night Watch was in full session.

BRETHERN ENTER SAAL.

When the Brethern reached the narrow footway leading into the Saal they could hear the fervent prayers that were being offered for their release, and while the

Brethern and Sisters were yet praying the six Brethern walked silently into the Saal with bowed heads and hands crossed upon their breasts.

It was an impressive and touching scene, the large Saal with its galleries, shrouded in semi-darkness, the only light being the flickering tallow candles, one of which stood in front of each worshipper,

With the entrace of the party the assemblage seemed spell-bound, and there was a hush,--a hush that was painful, not a sound being heard. Suddenly the silence was broken by the voice of Brother Conrad Weiser intoning the grand old German chorale of Martin Luther: "Eine feste Burg ist Unser Gott." (A Mighty Fortress is our God)

Und wenn die Welt voll Teufel war,
Und wollt uns gar verschlingen
So fürchten wir uns nicht so sehr,
Es muss uns doch gelingen.

After the hymn was sung thanks were offered which was followed by an address by Beissel on the power of the Beast upon the earth.

THE HEARING.

At the following May Court in the year 1737 the case came up for trial and the six defendants personally appeared. The first question they were asked was "Whether they would be loyal subjects to the King?" Facing the Judge they answerdd respectfully, "that they already pledged allegiance to another King, and therefore could obey the King only in so far as his rights agreed with those of their King."

The other question was, "Whether they would pay the taxes?" Answer, "Not the head-tax; because they acknowledged no worldly authority's right over their bodies, since they had been redeemed from the world and man." "Moreover they considered it unjust that, as they were pledged to spend their lives in their present condition, they should be measured by the same standard as vagabonds, and be made to pay the same tax as these. If they would consider them as a spiritual family, however, they would be willing to pay of their earthly possessions, according to what was just." All this was granted them; they being asked a few more questions by the Judges, the answers to which proved satisfactory, after which the prisoners were discharged.

A MOST DISTINGUISHED GUEST, A. D. 1738.

In the year 1738 Governor George Thomas from the West Indies reached Philadelphia and entered upon his duties. At that period of time the whole east was full of stories of the Settlement of the Solitary, and it was not many months after the hearing at Lancaster its fame reached the ears of Governor Thomas, whose curiosity was aroused to such an extend that he decided to make a pilgrimage to the Ephrata Settlement.

Like the Queen of Sheba from the South swe t into the City of Jerusalem with her servants and train of camels in search of truth and wisdom from King Solomon, so did the Governor with his retinue of horses and distinguished men of Maryland and Virginia, sweep through the forest until they came to that wonderful kingdom of the North.

Entering Ephrata he was received by the Brethern in the Eberly house with all the pomp befitting so distinguished a visitor. Beissel and Maria, the Prioress, however, ~~kept themselves away~~.

The visitors were shown around the place and the Governor was gratified with the institution, but when he noticed that the families also had an own household in the Settlement, he began to ask questions, wanted to known what it all meant, and when told that they had entered the celibate state he regarded it as something curious.

The Governor spoke in praise of the organization, expressing his desire to get in closer relation with the people, having in mind that probably by appointing a Justice of the Peace would bring them closer together.

Among the Brethern there was one who made quite an impression on the Governor; he being Conrad Weiser, and in whom he took especial interest, tende ing him the office of Justice of the Peace. Weiser would have gladly accepted the office if it would not have been against the principles of the people for anyone to hold such an office

At the request of the Governor a meeting was called in order to obtain the opinion of the Brethern whether or not this could be done. The Brethern decided that it could not be done, upon which point Beissel differed with them; he claiming that they had no right to restrict a men's conscience, and when Weiser was asked he declared that his conscience did not forbid him to accept. Weiser was appointed but did not receive his commission until A.D.1741.

THE EBERLY BROTHERS FORM ZIONITIC BROTHERHOOD.

During the reign of King David, when the Government of Israel was at its zenith the plans were laid for a magnificent temple; the building of which, was assigned to King Solomon, the son and successor of David.

When this temple was completed the artisans, of which there were legions, conceived the idea of forming or organizing a secret society which formed the neclus of the Free and accepted Order of Masons.

The members of the Ephrata Society were strong adherents of the laws as written by Moses contained in what is known as the Pentateuch, and for that reason were much opposed to secret and fraternal organizations.

The Eberly brothers, about this time, formed an organization patterned after the forms and usages of the Masonic Lodge, and named their organization "Die Zionitische Brudershafft" (The Brotherhood of Zion) which organization was strongly opposed by Beissel, Welfare and Miller.

The formation of this Order and the erection of a building for the use of this Mystical Society were among the most important events in the history of the Ephrata Settlement.

"The Brethern of the Berghaus found their habitat becoming a rallying point for all the mystics in the Province and as their number increased they clamered for better accommodations similar to those of the Sisterhouse, Kedar. These Brethern in the Berghaus passed their time in speculation as foreign to the pure and Sabbatarian teachings as they were to the Rusicrusian tenets, the rites which they practiced were similiar to what are now known as the "Strict Observance" or Egyptian Cult of Mystic Free-Masonry." (Ephrata Chronicon.)

THE BUILDING OF ZION.

The Temple of Zion was the most distinctive building in the Settlement. When the question came up for a selection of a site for this great building most of the Brethern contended that the most suitable location for it would be along the Cocalico Creek on account of the water. Beissel, however, decided that the most suitable location would be on top of the hill, a ~~site~~ point within the limits of the Brethern in the Eberly house. The Brethern called the Hill Mount Sinai.

did not meet with Beissels approval and he

Zion was constructed in accordance with the ideas of the Eberlys; they being specialists in the designing and erecting of such a building.

Lumber was prepared and the erection of this new house called "Zion" was started immediately. In a short time the timber was cut and the Eberlys set a day in May 1738 when the building was to be raised with much ritual and ceremony.

Benedict Juchly, a young Swiss, who had shortly before been received in the Settlement advanced the necessary funds for the erection of the building.

PETER MILLER NOT A MEMBER OF THE BROTHERHOOD OF ZION.

In a little pamphlet entitled "A Brief Story of Historic Ephrata" printed by the Ephrata Review, a few years ago, under the subject matter therein, "Early Pioneers were members of the Masonic Fraternity."

In this it is written: "It is known that Peter Miller, Conrad Weiser, Christopher Maley et al. were members of the Masonic Fraternity and practiced the rites here, although it is not verified that they had a regularly constituted Lodge."

This, as well as many other statements is a most inaccurate, misleading and untrue statement of the truth.

Peter Miller was as much affiliated with the Masonic Order as was the Pope of Rome and his congress of Cardinals who elect his successor. This group of men would be affiliated with the Masonic Order as would two strange bull dogs thrown into the same kennel be on good terms as viewed from the standpoint of Brotherly love.

On the contrary Miller was continually antagnostic to the Brotherhood of Zion, and his whole activity was to destroy the adherents of this Masonic Fraternity. The authority for this statement is contained in Miller's own diary and in other records made by him.

For instance quoting from Miller's diary: "However, while our Vorsteher(Conrad Beissel) and Brother Wohlforth (Michael Welfare) and myself(Peter Miller) were not in accord with the Eckerlins(Eberlys) and their followers in establishing the Zionitic Brotherhood, who were ever looked upon with awe and veneration by the secular members, we did

all in our power to live peaceably with them, Brother Beissel even bringing out a hymn book, known as the Weyrauch's Hugel(Incense Hill) for the use of the Brotherhood as well as for general circulation among the Germans in the Province."

It is thus plain that Miller's works, sentiments and deeds were as far removed with furtherance of the Mazonic Lodge as the east is from the west.

The leading spirits of the Brotherhood of Zion were the four Eberly brothers; they being the only ones who knew the secret rites of the Order, which were what was known as "strict observance" or "Egyptian cult of Mystic Free-masonry."

The organization of the Brotherhood of Zion and the influence of the Eberly brothers built up in the infant Community a force which for a time threatened to overthrow the policy of the Settlement. To successfully oppose it it took all the power of Beissel, Miller and Welfare.

"The speculations and mystic teachings of Beissel and Peter Miller were nothing else than the Rosicrucian doctrine pure and defiled, while the Zionitische Bruderschafft or "Brotherhood of Zion" of whom Gabriel Eckerlin was the first "Perfect Master" or Prior, was an institution with an entirely different tendency and constitution; in fact, it was one of the numerous rites of Mystic Free-Masonry, practiced during the last century. The professed object and aim of the members of the Zionitic Brotherhood was to obtain physicial and moral regeneration. To accomplish this object it was essential that "Zion" be built in accordance with the plans set forth in the teachings of the ancient rite." (German Sectarians of Penna)

"There was always more or less distrust and suspicion felt by the adherents of Beissel toward the four Eckerlin brothers, the charge even being made that they were Roman Catholics and were in fact still in accord and secret communication with the authorities of that Church to which, however, they were wrongly accused of holding fealty." (German Sectarians of Penna.)

At this time the Brethern were still scattered in the Settlement, Israel and Gabriel Eberly, Nehemiah and Peter Miller still occupying the Eberly house. These four on account of their superior excellence were regarded the choisest of the Brethern and with them Beissel,

the Vorsteher, was on confidential terms. The lovefeasts in the Settlement were first held in the Eberly house; all guests were entertained in the same place, and for that reason the rest of the Brethern in the Settlement harbored ill-will against them.

SAMUEL EBERLY ATTENDS MEETINGS AT GERMANTOWN A. D. 1738.

A Cloister similar to the Ephrata Community was started on the Wissahickon, Germantown, on the land of John Gumru, the younger, shortly after the death of Alexander Mack, Sr; the leading spirits of which were, Stephen Koch, Alexander Mack, Jr and Henry Hacker.

Revival meetings were also held in Germantown, which were attended by Samuel Eberly, Michael Welfare and Peter Miller, who became active leaders. Business had called these three to Germantown, which accounts, no doubt, for their presence at the meetings.

SAMUEL EBERLY CHIEF ASSISTANT PROOF READER.

In the year 1738 the publishing of a hymn book was undertaken for the Brotherhood of Zion and for the general use of the settlers in the vicinity of Ephrata.

The printing of this hymn book was assigned to Christopher Sower, of Germantown, and Samuel Eberly was selected as chief assistant proof reader.

The hymn book was called Weyrauch's Hugel(Incense Hill or Mountain Myrrh)which, according to the Eberlys meant nothing more than Gebet, or prayer. It contained a collection of old German hymns with additional hymns composed by Beissel and others of the Ephrata Society.

A dispute between Sower and Beissel in reference to the wording of Beissel's hymns together with the fact that Franklin held a monoply of all the print paper in the Province and refused to sell to Sower, the publisher, excepting upon his own terms or for cash, caused delay in the pulbication. The book was published after Conrad Weiser pledged his credit to Franklin for the paper.

It is stated in the records that Beissel believed himself a god, and this folly led to differences between him and Sower; the latter having in mind that the former thought everyone must bow before him.

In addition Sower had a dislike for Beissel caused by the fact that Beissel had taken his wife from him in the Conestoga Valley, and he was forced to give up farming and remove to Germantown.

SAMUEL EBERLY CONSULTED BY SOWER IN REFERENCE TO WORDING OF BEISSEL'S HYMNS.

In the printing of the hymn book the first controversy arose when Sower came across the 37th verse in the hymn: 'Since the pillor of clouds dissolveth, etc."

Sower took a meaning out of this ~~hymn~~ verse that Beissel intended himself thereby, and he wrote a sharp letter to Beissel, who answered back: " Answer not a fool according to his folly' etc.

In another hymn a dispute arose in reference to the following wording:

"Der doch traget deine Last,
Und daber hat wenig Rast."

These lines, in the judgment of Sower, appeared faulty, and Sower asked Samuel Eberly whether a great mistake had not been made in the wording, stating that unskillfull poets are often compelled for the sake of their rythm to use that which destroys sense. ~~Sower discussed the wording of the hymn with~~ Samuel Eberly ~~who~~ is quoted as saying to Sower "No, I shall let it stand just as it is", whereupon Sower passed on it.

A still greater conflict arose over the 400th hymn which contained the following verse:

"Sehet, sehet, sehet an!
Sehet, sehet, an den Mann!
Der von Gott erhohet ist,
Der ist unser Herr und Christ."

"Look, look, look,
Look, look, upon the Man;
He is exhalted by God,
He is our Lord and Christ."

"Sing such stuff" said Sower, and inquired again of Samuel Eberly what it meant, as he thought Beissel was again referring to himself. Samuel Eberly then explained to Sower that the hymn had a double meaning and that one might take it as he chose.

Again a letter went to Beissel by the printer in which he demanded to know what the meaning of the lines were. This added oil to the fire, and the animous feeling between these two men increased and caused a great enmity between them which lasted fully a decade, and greatly delayed the publishing of the hymn book.

DESCRIPTION OF THE TEMPLE OF ZION.

In the meantime the building of Zion was going on. The house was three stories high. The lower floor consisted of one large room, known as the refectory, connected with which were three small chambers(Kabinettchen) Of these two served as pantries for storing the provisions and necessaries for the forty days seclusion, which, according to the Eberlys, were necessary in connection with certain rites, to attain perfection; the remaining chambers consisted of receptacles for the paraphernalie used by the Eberlys in their ceremonies.

The second floor was a circular chamber without any windows or means of admitting light from the outside. In the centre on a pedestal was placed a lamp which was kept burning continually during the forty days rite. Thirteen cots or pallets radiated from the pedestal like spokes of a wheel. This chamber was known as "Ararat", meaning thereby the heavenly rest the Almighty had vouchsafed exclusively to his people, just as the ark of Noah had settled down on the mount of that name,

The third floor, or upper story, was the Mystical Chamber, where the arcana of the rite were unfolded to the secluded. This room was entirely plain and measured exactly eighteen feet square, having a small oval window on each side, opening to the four cardinal points of the compass. The only access to this chamber was through a trap door in the floor, and it was in this chamber that the ceremonies and rites were performed by the thirteen Brethern who were striving for their moral and physical regenration and seeking communication with the spirit world.

GABRIEL EBERLY, PERFECT MASTER.

Gabriel Eberly was the first Perfect Master of the Brotherhood of Zion. On October 22nd 1738 the first Brethern moved into Zion, thirteen in number. The house was then far enough advanced for occupancy. Necessary provisions and paraphernalie were obtained and preparations were made by thirteen of the Brethern to

undergo the ordeal.

The Brethern were:

1. Br. Jotham, Perfect Master,		Gabriel Eberly
2. Br. [illegible] (?)		Jacob Thoma
3. Br. Benodichte		Benedict Juchly
4. Br. Beno		John Martin
5. Br Isai		David Lasslo
6. Br. Just		
7. Br. Joel		Peter Bucher
8. Br. Ephriam		Jacob Hehnly
9. Br. Nathaniel		Nathaniel Eicher
10 Br. Eleazer	Jacob	(Christian) Eicher
11 Br. Joseph		Peter Gehm
12 Br.		
13 Br. Elimelech		Michael Eberly

On the day the thirteen entered Zion certain religious services were held, during which ceremony the 48th Chapter of Psalm was repeated in concert. At the conslucion of the services a procession was formed and the thirteen Brethern were escorted up the hill to the doors of Zion, there to enter for their forty days retirement from the outside world. Immediately after their entrance the doors were sboundly locked in order to prevent any intrusion or interference.

The mast puzzling thing of all to Beissel, Miller and Welfare was the fact that Gabriel Eberly and not SIsrael, his brother, was selected as Perfect Master.

When the thirteen adepts started on their march from the meadows of the Cocalico to Zion Hill Beissel, Miller and Welfare watched the procession, and as the doors closed on the last one they stood together engaged in guessing. Miller remarked to Beissel "Why hath not Israel been chosen Prior, for it was well known to all of us that he was the real leader in all the schemes?" Beissel replied "It meanest naught other than that Belzebub hath some deep plan laid for our undoing."

"I do not know what it means" said Welfare, "Israel would not relinquish the honor of being Prior if it were not that he had somewhat else to attend to to complete his plans while the thirteen are practicing their abominations."

Finally Peter Miller formed aconclusion to which they all agreed. He thought that: "Israel thought it necessary to keep watch over them while the others were

shut up in Zion for their forty days regeneration" and besides Welfare expressed his opinion that Israel did not deem it wise to incarcerate himself for forty days, and leave them unwatched by him for that time."

The ritualistic service of the Brotherhood of Zion was divided up as follows:

Six hours each day were spent in silent reflection.
Three hours in public or common prayer in which each votary offered his bog and soul as a loving sacrifice or offering to the glory of God.
Nine hours were devoted to the study and practice of the esoteric problems of the ritual.
Six hours were spent in common among themselves looking toward the regaining of the lost inaffable word.

Br. Joseph (Peter Gehr) was unable to go through the ordeal and he made his escape.

GERMANTOWN BRETHERN ARRIVE AT THE SETTLEMENT.

On March 21st 1738 Alexander Mack, Jr. Henry Hacker and John Riesmann, the leaders of the Cloister on the Wissahickon, at Germantown, arrived at the Ephrata settlement.

HENRY HACKER TAKES ORDEAL.

To Henry Hacker is given the credit as being the first member to join the Brotherhood of Zion after the institutions was formed.

DEATH OF MARTIN BREMNER.

The first death among the Solitary in the Ephrata Community was Martin Bremner, the tailor, He died on a Friday night in November 1738, shortly after the midnight services.

The Brethern had just returned to their cells to rest their weary heads on their hard wooden blocks, when suddenly they were startled by the ringing of the Cloister bell, and after the pealing of the bell had

ceased then came the slow, solemn tolling of the bell, a custom followed after the death of any of their number, until forty-eight were measured out, indicating the age of the departed.

He was buried down in the meadow of the Cocalico where in later years the Brotherhouse Bethania was erected.

As was their adopted rule funerals were held at the dead hour of midnight. On the night of the burial it was stormy, no moon and stars shining, and in the deep darkness of the night with the fagot torchlights sputtering fitfully, almost blown out by the winds at times, they laid the departed one to rest with all the honors, rites and ceremonies of the holy order. He was numbered 16 in the death register.

~~ENTRY IN DEATH REGISTER.~~

The death Register of the Ephrata Community contains the following entry:

"Brother Martin Bremner(B3)-Was a peculiar Spiritual Person; He was a tailor in his Handicraft, did also our Habits or Clothes, help to procure that We now wear, Fell asleep in the Lord 1738".

BEISSEL REMOVES ~~FROM HIS CABIN~~ to Sisterhouse.

In the beginning of the 10th month A. D. 1738 Beissel removed from ~~his~~ cabin in the meadow into the Sisterhouse

"Im Anfang Des 10ten Monden, ist der Vorsteher aus seinem ersten Haus gezogen welches dem Elimelech gehorte, u. dass erste in Ephrata war, und ist oben ins Versammlunghaus zu den Schwestern gezogen, da ihn dann die armen Bruder, um seinen eigenen Willen zu erfullen, in der grausamsten Kalte sein Haus verandern und im ~~Lermen~~ Schneien Scheffen mussen.

CHURCH NAMES ADOPTED.

At a time when the Ephrata Society was still in its infancy the members of both orders of the Solitary laid aside their names given to them by their parents; took a new one, which was called the church name, under which names they became known in the records.

These names were carefully selected; had to have some bearing on their personal fitness; were quaint and solemn being selected from the Bible.

Michael Eberly assumed the name Elimelech, meaning 'my God is king.'

Samuel Eberly assumed the name Jephune, meaning 'he that beholds.'

Israel Eberly assumed the name Onesimus Leidselig, meaning 'profitable, useful.'

Gabriel Eberly assumed the name Jotham, meaning 'the perfection of the Lord.'

But this was not the beginning of the change in names. Prior to this several among the Solitary assumed different names, among whom was Michael Eberly, who was surnamed Emmanuel, meaning 'God with us.'

On an early Ephrata Broadside the name first appears as Michael. Pa. German Society Proceedings Vol. XV, page 205; the History of the Brethern, the History of the Mennonites of America, History of Lancaster County, Friederich Kapp, Oswald Seidensticker, D. D and others wrote under the name of Michael.

Mihhael, Emmanuel and Elimelech are the three names under which he became known in the records, and since he was the eldest son he was no-doubt named Michael, the name of his father.

Below is given a partial list of names of the Solitary Brethern who were in and out of the Ephrata Socieety and to

some of whom mention has been made in this record:

BAPTISMAL NAME	CHURCH NAME	MEANING
Beissel Conrad	Br. Friedsam Gottrecht	kins
Bremmer Martin	Martin	kinschaft
Bucher Peter	Joel	
Eberly (Michael Emmanual)	Elimelech	Gott Konig Schlangender Gott
Eberly Samuel	Jephune	Ansehen
Eberly Israel	Onesimus Leidselig	Nutzlich
Eberly Gabriel	Jotham	gerechter Herr
Eckstein Christian	Gideon	zerstorer
Eicher (Jacob Christian)	Eleazer	Gott Helffer
Eicher Daniel	Nathaniel	mein Richter ist Gott
Funk Martin	Manasseh	vergessen
Funk Samuel	Obadiah	des Herrn Knecht
Gass Jacob	Lamech	arm
Gass Jacob	Jethro	furnemlich
Hacker Henry	Jonathan	des Herrn gaab
Hacker Ludwig	Obed	diener
Hagerman Henry		
Hehrley Jacob	Ephriam	Gewachs
Kalackgloser John		
Hollenthal Anton	Antonius	
Koch Stephen	Abagus	furtreffilicher vatter
Konigmacher Adam	Naanam	wohlgestalt
Kroll Martin	Haggai	fevertaglich
Lassly	Isiah	des Herrn Heil
Landis Simon	Sealthiel	
Mack Alexander, Timotheus & Theophilus		gottes ehrer
Martin John	Benno	
Meily Jan	Amos	beschwerliche last
Miller Peter	Jabez	schwerlich geboren
Naegele Rudolph	Jehoiada	des Herrn Bekenner
Naegele Rudolph, Jr.	Zephania	schanender Herr
Sangmeister Henry	Ezeckiel	des Herrn Starck
Weiser Conrad	Enoch	ein geweschter
Welfare Michael	Angonius	
Reissmann John	Philemon	liebhaber
Yuchley Benedict	Benedict	
	Theonis	

REGISTERS OF THE EPHRATA SOCIETY.

Separate records were kept of the members of the different orders. Tradition has it that originally a register was kept in which were entered the name given them by their parents and the church-name. No one has evern been able to find this register, which, no doubt would be a great help in establishing the identity of the members whose names cannot be revealed through other sources.

The Sisterhood kept a record of such as became unfaithful which was destroyed some years ago in order to prevent its ever being published, and the names of these are not known. Whenever a Sister became unfaithful her church name was assigned to another Sister.

A record was also kept called "Ein Burgerliches Stadt Buch," wherein were entered the names of all the members of the Society, which record is also missing. Part of the book was found some years ago, and the identity of a number of those who had assumed church names was established. The sources, such as legal documents, diaries, printed books as well as through the Ephrata Chronicon and the manuscript record of the Spiritual Virgins of the Order of Saron. There are some, however, whose identity perhaps will never be known.

DEATH REGISTER.

"For the Brothers and Sisters who in and without Ephrata Community died.

The death register begins in the year 1728; the first five entries reading as follows:

1728- 1. Br. Sealthiels Helpmate(wife of Simon Landert B.14.
2. Br. Peter Beller - Daughter
1729 3. Eckerlin, widow of Michael Eckerlin and mother of Brothers Elimelech, Jephune, Onesimus and Jotham. (Malachi, Samuel, Jerach and [illegible])
1733 4. Br. Jacob Lasslelin, February.
5. Br. Samuel Eckerlin, Helpmate(wife of Bro.)

All of the above are buried in the old burial ground in Groffdale, Upper Leacock Township, started on the farm at that time owned by Simon Landies, whose wife was the first burial in the graveyard.

CHRONICON OF THE EPHRATA SISTERHOOD.

The "Chronicon of the Ephrata Sisterhood" contains the Rules of the Sisterhood, or as they were known "The Spiritual Order of the Roses of Saron."

According to the statement made by Sachse in his works on the German Sectarians of Penna. this book, when he examined it, was found to be incomplete. "Unfortunately" says Sachse, "the book was not complete. A number of pages were missing, containing the names of such as proved untrue to their covenant and the circumstances under which they returned to the world. The list giving the names they bore prior to assuming the Cloister name, was also missing."

"This book of record it will be observed was commenced while the Eckerlins were still the ruling power in the Community, and to Onesimus is undoubtedly due the credit for its inception and execution."(German Sectarians of Penna.

"Although" says the introduction "it is not our intention to extole this our worthy Society, here in Saron called the Rose, we cannot abstain from noting something of their virtues, modesty, sobriety and frugality, and their rejection of all temporal things seemingly at variance with their Christian and churchly discipline"

"It hath pleased the wisdom of our God, in this dim, decaying and extremely dark period of the Church, to raise a light in the midst of the darkness, which although many, who did not have clairvoyed, had their sight still further dazzled, even so out in the bright noontide they stumbled, staggered and fell, whereby many others are made to confound the true beautiful glory for a black darkness."

"While this beautiful light of the world shown so strong and sharp into the eyes, that their sight failed, and their false shell fell to the ground, there arose beside the evil report, such anger that almost the whole work was said to trouble. But as the whole matter quickened

THE SOLITARY BRETHERN VISIT THE BAPTIST BRETHERN AT AMWELL, N. J.

In the year 1733 John Nass, one of the leading members of the Crefeld Congregation, came to America, and he organized a congregation of Baptists at Amwell, New Jersey, under the auspices of the Germantown Baptists.

In December 1738 the Solitary at Ephrata made a visit to them, the colony being up to that time without a preacher.

Upon the return of the Solitary to Ephrata it was decided in council that the Amwell Brethern should be helped out with a Brother from Ephrata as their preacher.

Arrangements were therefore made for another pilgrimage which was in charge of Michael Eberly; he taking with him ~~his brother~~ Israel, Beissel and several other Solitary Brethern. his brother,

MICHAEL EBERLY PREACHER OF AMWELL CONGREGATION. 1738?

Before the journey was undertaken, Michael Eberly, who was Beissel's right hand man, was consecrated as preacher of the Amwell Congregation.

"After the Superintendent had ordained Brother Elimelech to be teacher at Amwell he publicly consecrated him to this office by laying on of hands on account of which many maintained that he would become the Superintendent's successor in his office, as he was already his right hand man." (Ephrata Chronicon)

"About this time the church books were introduced in which the Congregation had to pledge themselves by subscribing their names to recognize a head of the church, which was the Elimelech referred to above."(Chronicon)

THE CONSECRATION OF MICHAEL EBERLY.

The next important event was the consecration of Michael Eberly, who already held the degree of Melchisedek in the Zionitic Brotherhood. He was selected by the Church Council as the leader of the Amwell Congregation, and was publicly consecrated to the secular priesthood.

This consecration took place upon an appointed day in the large Saal or Chapel, both orders of the Solitary and the Congregation at large being present.

The event excited much attention among the poople, and the ceremonial was administed under the personal direction

of Beissel, who after repeating several solemn charges and admonitions consecrated Michael Eberly to the office by the laying on of hands, after which a Bible and a large key were handed to the new incubent, and he was publicly proclaimed Elder of the Amwell Congregation.

At the close of the ceremony Beissel handed a missive to Elder Eberly which was full of priestly unction cautioning him to "continue steadfast in prayer and with watchfulness of spirit for the flock of Christ that then thou mayest rightly divide the Word of Truth which has been sown in you."

BEISSEL EPISTLE TO ELDER EBERLY.

"Beloved Brother in the Lord."

"The dew of God, begotten out of the Celestial and divine sun, spread itself out over you, and the fire of the most refined Love of God excite a holy desire within you, that your whole house be filled therewith, and the flames bursting out into a blaze may ascend before God in a holy flame of Love, such as neither water can quench nor streams extinguish.

"Let the true sanctifying and saving grace be your guide in all matters, and that wisdom, which is the master of all things, enlighten you and be your light upon your course; an may the word of Life spread itself within you to divine frustuosity.

"Let nothing separate you from God and his love, so that you may become qualified as a holy example and guide for the believers, over whom you are placed as an eye, by which the whole body is ruled and kept in order, so as accurately to go on its way.

"Preserve carefully what is intrusted in you, in sacred and divine supervision, and in all matters have penetrating love toward the chief Overseer of all things, whose fullness will be proffered unto you, sufficient to a devote leadership and course of life.

"Keep on in prayer and in watchfulness in spirit for the flock of Christ, which is intrusted to you by loywal hands, so that you may justly impart the word of Truth whih is sown in you.

"Have constantly before your eyes the great redemption work and mediators office of Jesus Christ; thereby gauge all your work, that in the end and departure the same may be obtained. Accept nothing that befalls you and others,

if you cannot reconcile it at the end anddeparture with the spirit of the New Covenant and the grace which is in the sacrifice of atonement. For the eye of our Chief Overseer hath no other design upon death, and hell than that eventually they may be dissolved, appeased, assuaged and subjugated.

"In this spirit you will at all times find divine instruction, and know how to approach every one for his own betterment and you will to many prove an incentive to their own Salvation. To some be a closed garden, but unto others an open fountain, by grace and love, for the Salvation of their souls. Be sober and lowly, and keep wath over yourself. Beware of the in and out goings of your heart, not only toward those who esteem you in an inordinate manner, but to such as wrongfully hate you as well, thus you will secure God's favor and the esteem of man.

"Love, suffer, endure, hope, in qqual paces, for where there is much love, there is suffering, and where there is much patience, there hope establishes itself . Patience and hope must endure until the end.

"Lead a life without fears and you will have a clean heart and conscience. Lead a life undaunted before God, and he will make a holy abiding place within you, for such a life weakness sin and causes it to flee, seeing that fear, anguish and pain come out of darkness, and consequently are a sustenance of sin. Therefore be bold and fearless in all your actions and you will not do wrong, but always that which is right, and you will have joy upon the day of judgment, when He will come.

"Lastly, in all things let the hope of an everlasting life be your only purpose, object, and anchor. You will then have much peace, and your hope of future felicity will make you an heir in the new world, and you will receive the life without end.

"The Lord continue to bless you and your walk, and make you acceptable to Him in everything that you purpose or execute. May nothing separated you from God and his love; thuse you will be blseed in time and eternity.

The Chronicon states that: "This letter he took with him to Anwell, where he showed it to everyone as his credentials which he had received from the Superintendent. His people indeed sought to sustain him in office, but when they noticed that it was an imitated affair and not inborn, they lost courage, so that when he wanted to institute midnight meetings, like those in the Settlement and invitdd their daughters to the same, they feared that

It is beginning to be more and more the custom of holding annual celebrations at rural schoolhouses in our section of the county.

On August 18th 1935 the pupils who attended the Durlach School, fifty years ago, held a Reunion at the new Clay Schoolhouse at which time a fine program was rendered

The speakers were E. Paul Burkholder, Superindendent of Dr. Herbert Beck of the Franklin & Marshall College, Christian Martin, Rev. John Bucher and myself.

On such ocasions a record is usuall given of the schoolhouse, and spoke on the history of the old schoolhouse.

A record of an old schoolhouse and how the school was conducted in the early days always seems to be interesting.

It is a record of two early buildings used for school purposes in the pioneer days of which I am giving the history; One of the buildings was an old frame grist mill and the other the old Clay Schoolhouse.

offences might arise, and dismissed him; whereupon he returned again to the Settlement in disgrace. Thereupon several families in Amwell left, and removed to the Settlement, namely Dietrich Fahnstock, Conrad Boldhausen, John Mohr, Berhard Gitter etc. which added several Sblitary ones to the Sisters' House, though none of them remained steadfast save one, Armella by name, who ended her course among them."

Historians' Anniversary Banquet On November 14

Dr. Paul de Schweinitz, Bethlehem, to Speak at Unveiling of Count Zinzendorf Tablet Near Lititz on October 11

Dr. Paul de Schweinitz, of Bethlehem, treasurer of the Moravian church, will speak at the unveiling of a tablet erected on the house near Lititz where Count Zinzendorf preached in 1742, it was announced at a meeting of the Lancaster Historical Society held last night. The exercises will be held Sunday, October 11.

Samuel H. Ranck, Grand Rapids, Mich., a graduate of Franklin and Marshall College, will preside.

John W. Lippold, this city, reviewed half a century of work done by the society in a talk given at the meeting last evening. He told of the work done in marking historical spots and of the ceremony planned for next Sunday.

Banquet Nov. 14

The house to be marked is located one mile north of Lititz, now owned by Paul Herchey. In Zinzendorf's day, however, it was Jacob Hozber's tavern, and stood on what was known as the Newport road. Visitors to the ceremonies are instructed to take route 501 north out of Lititz, take the first road to the right, and the house is the first on this road.

Plans also were completed for the fiftieth anniversary banquet of the society, to be held on November 14 at the Hotel Brunswick. Col. Henry Shoemaker, of McElhatten, formerly head of the Pennsylvania Historical commission, will be the speaker.

The program last evening was especially in memory of the founders of the society, organized in 1910. They were Frank Reed Diffenderfer, F. H. Hostetter, Dr. Henry Dubbs, Dr. Max Hark, Samuel Zahm, Samuel Sener, E. K. Martin and William Hensel. Pictures of all the founders and of a number of the early presidents were on display, as well as the first minute book, kept for nearly fifty years.

Miss Elizabeth Kieffer, great granddaughter of Dr. Dubbs, and Harold Diffenderfer, son of Frank Diffenderfer, represented the founders as guests of the society. The following members who have belonged to the society for more than thirty years also were present: Judge B. C. Atlee, George F. K. Erisman, D. B. Landis and L. B. Herr.

Edward Shippen Thompson, Thompsontown, and Mrs. Edwin Burkhart, Akron, were elected to membership, and Mrs. Amily S. Heller, Hamilton road, and Miss Elizabeth Kieffer, Columbia avenue, were nominated to membership.

Receive Gifts

The donations were as follows: The first Registry of Wills for the years 1739 to 1825, presented by Miss Eleanor J. Fulton; the "History of the Becker Family, and Their Descendants," presented by Mrs. C. M. Coldren, as a gift from the author, Miss Leah M. Becker, Brunnerville; a history of the Heinrich Eberly Family and Their Descendants, presented by Rev. E. Elmer Sensenig, Allentown; Minute Book of the Bridgeport and Horseshoe Road Turnpike Company, from 1867 to 1895, presented by Harold Diffenderfer; tilt hammer weighing 500 pounds, used in the Speedwell Forge in 1760, when the forge was owned by James Old, presented by G. Graybill Dieam.

By purchase, a copy of the History of the 128nd Regiment, Pennsylvania Volunteer Infantry, as recorded in the diary of George F. Sprenger.

GERMANTOWN BRETHERN ARRIVE AT EPHRATA.

In the beginning of March 1739 Simon Jacobs and his wife came to Ephrata. They immediately separated; he entering the Brotherhouse Zion and his wife entering Kedar as a Spiritual Sister.

The latter part of the month of March 1739 Stephen Koch from the Wissahickon arrived and entered Zion as Brother Abagus.

During the Spring and Summer John Hildebrand, his wife, and son-in-law Valentine Mack, Christian Eckstein, Ludwig Hacker and wife, Henry Kalckglaser and family, all from Germantown arrived at the settlement.

LUDWIG BENTER EJECTED FROM HIS CABIN.

On April 6th 1739 the Community ejected from his cabin Ludwig Bender(Lewis Painter) who had renounced his vow of celibacy and taken a wife unto himself. The next day his cabin was turned over to Ludwig Hacker and his family. The Painter family came to Pennsylvania with Alexander Mack, Sr. On October 25th 1765 John Bender, no doubt a son of Lewis, obtained a patent for eighty-four acres of land adjoining the pioneer Eberly tract on the east at what is now Durlach, Post Office, in the pioneer days designated as the Black Filler.

LUDWIG HACKER AND WIFE SEPARATE.

Ludwig Hacker entered the Brotherhood under the name of Br. Obed and his wife entered the Sisterhood in Hebron under the name of Albina. He was the schoolmaster and organized a Sabbath School.

HOUSE OF PRAYER BUILT IN ZION.

At this time the assemblages and lovefeasts were all held in the House of Prayer, adjoining the Sister House Kedar, as there was no provision or room for the Congregational gatherings in the house built for the Zionitic Brotherhood.

In October 1739 Rudolph Naegele, son of Rudolph Nagle and Samuel Funk were received in the Brotherhood of Zion. Their fathers were Housefathers or the heads of the Secular Congregation. These Housefathers, in the name of their sons offered to build a prayer and schoolhouse. This chapel was to adjoin Zion and to be large enough to accommodate the secular Congregation as well as all the recluses and enthusiasts within the bounds of Ephrata.

Preparations were made at once for the erection of this building and by October 1739 the ground was broken for the building Saal of Zion.

THE EBERLY BROTHERS NAMED GRANTEES IN DEED OF EPHRATA TRACT.

As early as the year 1730 the question of ownership of land in the Conestoga Valley came up, at which time some of the Germans had settled on land owned by the London Company and a number of the Solitary Brethern and Sisters were also living in cabins erected on vacant land.

Henry Hodge, Esq., the Attorney for the London Company, determined to dispossess the German squatters by force. He obtained an order from the Court at Lancaster under which he sent final notice to all persons who had settled themselves and families illegally on land owned by the London Company to make satisfactory arrangements within thirty days otherwise they would be proceeded against according to law.

The Ephrata Society on the Cocalico remained undisturbed until the year 1737 at which time they were forced to comply with the law of the Province. Accordingly John Meily took out a Patent for 180 acres of land and the usual allowances, upon which the Ephrata settlement stood (Patent Book A, Vol. 9 p 50)

On August 13th 1739 John Meily and Barbara, his wife, conveyed by deed their right, title and interest in the said tract of land to three of the Eberly brothers, Jacob Gass and (Peter Miller) for twenty-seven pounds, about $138.00? and eighteen shillings.

COPY OF MEILY DEED. Recorded [illegible]

Know all men by these presents that the within named John Meily and Barbara his wife for and in consideration of the sum of twenty-seven pounds eighteen shillings lawful money to them in hand paid by Samuel Eckerlin, Jacob Gass, Israel Eckerlin and Emanuel Eckerlin, all of Ephrata in the County of Lancaster, yeomen, the receipt whereof is hereby acknowledged, they the said John Miley and Barbara his wife, have granted, bargained, sold, aliened, enfeoffed and confirmed and by these presents do grant, bargain, sell, alienate, enfeoff and confirm unto the said Samuel Eckerlin, Jacob Gass, Israel Eckerlin and Emanuel Eckerlin and to their heirs, assigns, all that the within mentioned and described tract of land as the same is within set forth bounded limited and containing 180 acres and allowance as within mentioned together with all and singular the buildings, improvements, ways, woods, waters, water courses, Rights, Liberties, privileges, Hereditaments and appurtenances whatsoever thereunto belonging and the reversions

and remainder thereof, TO SAVE AND HOLD the said tract of land, hereditaments and premises with the appurtenances unto the said Samuel Eckerlin, Jacob Gass, Israel Eckerlin and Emanuel Eckerlin and their heirs to the only use and behoof of them the said Samuel Eckerlin, Jacob Gass, Israel Eckerlin and Emanuel Eckerlin, their heirs and assigns forever under the proprietary quit rent within reserved as the same shall become due and payable and the said John Miley and his heirs the said tract of land, hereditaments and p emises hereby granted or mentioned to be the with the appurtenances unto the said Samuel Eckerlin, Jacob Gass, Israel Eckerlin and Emanuel Eckerlin, their heirs and assigns against them the said John Meily and Barbara, his wife, and their heirs and against all other persons lawfully claiming or to claim by from or under them or either of them shall and will warrant and forever defend by these presents.

In witness whereof the said John Meily and Barbara have hereunto set their hands and seals dated the thirteenth day of August in the year of our Lord 1739.

Sealed and delivered in the presence of us.

John Meyly (Seal)
her
Barbara B. Mylyn. (Seal)
mark.

Gabriel Eberlin (Signed)
Johannas Grippel
Conrad Weiser. //

As will be noted above Gabriel Eberlin was one of the subscribing witnesses to the deed; said deed being recorded on June 14th 1764 at Lancaster in Deed Book H. p 235. The name of Peter Miller does not appear in the deed, although he was named as a grantee in the deed, a matter which will be explained in its proper place.

See P 163 addendum

See page 236 Eckerlin

A. D. 1738.

"Im Anfang der 10ten Monden, ist der Vorsteher aus Seinen ersten Haus gezog welches dem Elimelich gehorte u. dass erste in Ephrata war, und is oben ins Versammlunghaus zu den Schwestern gezogen; dann die armen Bruder seinen eingenen Willen zu erfullen, in der grausamten Halte sein Haus veranders und in Seimen Schafien mussen doch seyn."

BEISSEL RECEIVES TITLE OF FATHER A D

In the beginning of the Settlement Beissel was simply called Brother Conrad, but as time went on this name became to "Alletagish" (familiar) and Beissel suggested that he be called Brother Friedsam, meaning Peaceful one."

When the Solitary learned about this it appeared a bad thing to them to simply call him Brother and in their council it was decided to apply the title "Father."

A lengthy protest was drawn up by John Hildebrand in which he proved by Scripture that strictly speaking the title Father belonged to no one but God. This document he showed to Beissel, who thought there was some good in it, says the Chronicon.

Beissel, however, appealed to the Congregation and by a large majority the title of Father was bestowed upon him.

This caused strife, that lasted throughout the entire life of Beissel as even when the question came up as to the inscription on the stone slab they began to quarrel. Some wanted to put on "Father" and others opposed it.

ZION-SAAL.
(Prayer and Schoolhouse)

The building "Zion-Saal" was a combined Prayer and School House built under the directions of the Eberlys. It was three stories high and was completed by the Summer of 1740.

DESCRIPTION OF ZION-SAAL.

The lower story was a large hall, designed to accommodate the whole Congregation, secular as well as mystic recluses when assembled for public worship.

The walls were adorned with text in ronamental script. At one end of the hall a platform and choir with a gallery was built, the lower part for the Zionitic Brotherhood and the gallery for the Sisterhood. In front of this Choir or chancel, Beissel had his seat and desk or table, while the entire body of the hall was furnished with chairs and benches for the secular Congregation.

In the second stroy there was another large hall furnished with everything needed for holding lovefeasts.

The third story was divided into small dwelling rooms for eight Solitary persons.

"In this house many wonders of God were manifested forth, so that the future fate was much lamented." (Ephrata Chronicon)

"Still the Eckerlins went on in their unceasing activities."

"Having built Zion according to their own ideas, they were, however, not contend, for as they had no room for the Congregational gatherings all the assemblages and lovefeasts were held in the House of Prayer adjoining Kedar, but as the Zionitic Brotherhood had to traverse the intervening distance in all kinds of bad weather and as the nightly processions had to take their way toward the habitation of the Spiritual Virgins all sorts of unfavorable comments were made by outsiders, who judging from their own eveil minds did not question the honesty of the Brethern in their adherence to their vows(Diary of Peter Miller)

CLOCKS AND BELLS PLACED ON STEEPLE OF ZION-SAAL.

Shortly after the completion of Zion-Saal Peter Miller received a clock and bells from his father in Germany, which the Eberlys obtained permission to place in the steeple over the roof of Saal.

The clock held an ingenious attachment for chiming the bells, and for ringing them at certain times during the day and night, to call them to their religious exercises.

When this bell rang at their midnight hour, not only did the Solitary arise from their wooden benches, but as the sound was heard for a distance of four English miles around the Settlement, all the families arose and also held worship at their homes.

In the cupola of the old academy at the foot of Academy Hill is an old clock which bears the legend C.W. and it is supposed that this was the first clock acquired by the Community. The maker of it was Christopher Witt of Germantown.

Zion-Saal was converted into a military hospital shortly after the Battle of Brandywine and was afterwards demolished on account of infection.

On the Sabbath of July 5th 1740 the last joint services of the Congregation were held in Kedar; the Prayer House of the Sisters, to which all Sabbatarians far and near were invited. After that Kedar fell exclusively to the Order of the Spiritual Virgins.

PARYERHOUSE OF ZION-SAAL DEDICATED.

On Wednesday July 16th 1740 the new Prayer-house of Zion-Saal was dedicated to its pious use with great religious and mystic ceremonies.

Henry Miller, a Houserather, paid the expenses for dedicating the Prayerhouse. From this time on the Congregation as well as the Orders held their services in this new house.

BROTHERHOOD OF ZION DEDICATE NEW TEMPLE.

"Not two weeks later the Brotherhood of Zion dedicated their new temple, at midnight, the Prior(Israel Eberly) not losing the opportunity for makig the occasion

remarkable for an interminable number of processions, incantations, prayers, and mysterious ceremonies said to date from Pharoh, from whose bondage we, unlike the children of Israel, did not seem able to free ourselves.

ISRAEL EBERLY MOVES INTO ZION.

Almost two years after the first [illegible]

On August 13th 1740, Israel Eberly and the rest of the Solitary Brethern in the Settlement left their dwellings and moved into the House of Zion, otherwise known as the Brotherhouse. The Hermit houses were finally torn down and the material used to built workshops

"In August of the year 1740 the rest of the Brethern in the Settlement also left their solitary dwellings and moved into the Convent Zion; among these was the later so well known Prior Onesimus. Him the Superintendent, as his first-born son, not only appointed to be Prior in Zion, but also, together with two other Brethern, Enoch and Jaebez, solemnly consecrated to the work of the Lord by laying on hands in the presence of the Congregation." (Ephrata Chronicon).

About this time Beissel was acknowledged as the Superintendent of the Community.

BROTHER JOTHAM DEPOSED AS PRIOR AND BROTHER ONESIMUS INSTALLED.

After the ceremony the Vorsteher, assuming the role of Grand Master of the Zionitic Brotherhood, deposed Prior Gabriel and appointed in his place the newly and ordained Brother Onesimus as Prior or Perfect Master of the Zionitic Brotherhood. Jotham

This action of the Vorsteher was the result of differenc whih had arisen in the Congregation incident to the controversy with Christopher Sower ove the hymns in Weyrauch's Hugel.

"But great difficulties arose in Zion upon his entrance there, for his brother after the flesh Jotham held authority there, and had all the Brethern on his side. (Ephrata Chronicon)

At the time Israel Eberly became the first regular Prior of the Brotherhouse there were thirty-four Brethern in it, all of whom entered under their church name.

The Brethern were as follows:

Brother Onesimus, Prior of the Brotherhouse.

Br.	Agonius	Michael Wellare
"	Jotham	Gabriel Eberly
"	Elimelech	Michael Eberly
"	Jabez	Peter Miller
"	Jephune	Samuel Eberly
"	Obed	Ludwig Hacker
"	Timotheus	Alexander Mack
"	Joel	Peter Bucher - Henry Kalckglasser
"	Tneonis	
"	Beno	John Martin
"	Ephriam	Jacob Hennley
"	Jonadab	Jacob Thoma
"	Jonathan	Henry Hacker
"	Philemon	John Conrad Reissman
"	Agabus	Stephen Koch
"	Zephaniah	Rudolph Naegele, Jr.
"	Obadiah	Samuel Funk
"	Nehemiah	Hagemann
"	Gideon	Christian Eckstein
"	William	Wilhelm Witt(?)
"	Just	
"	Joseph	
"	Amos	John Meily
"	Solomon	Peter Hoefily
"	Benjamin	
"	Nathanael	Jacob(Christian)Eicher
"	Enoch	Conrad Weiser
"	Simeon	John Schracks
"	Gottlieb	Gottfried Haberecht
"	Jemini	
"	Benedict	Benedict Jughtly
"	Isai	David Lassle
"	Sealthiel	Simon Landis

abel

The Sisters who were at that time in the Sisterhouse were as follows:

Sr. Maria, Mother of the Sisters, Maria Eicher.

Sr.	Jael	Barbara Moyer
"	Iphigenia	Anna Lichty
"	Hannah	Hannah Miller
"	Euphrosina	Catharina Gitter
"	Anna	Anna Eicher
"	Eunice	Maria Hanselman
"	Deborah	
"	Eugenia	Christiana Lassle
"	Armella	Fahnestock
"	Rebecca	Gehr
"	Marcella	Maria Christiana Sower
"	Persida	Schuck
"	Louisa	
"	Paulina	Maria Miller (Made large basket
"	Syncletica	Stattler
"	Keturah	Elizabeth Eckstein
"	Bernice	Maria Heidt
"	Catharine	Catharine Bohler
"	Esther	Bohler
"	Rachel	Maria Landis
"	Naemi	
"	Prisca	Groff
"	Miriam	Mary Anguas
"	Flavia	Weiser
"	Thekla	Klopf
"T	Theresia	Stattler
"	Basila	Elizabeth Hoffley
"	Barbara	
"	Naema	
"	Anastasia	Thomen
"	Drusianna	
"	Martha	

All the Sisters entered the Sisterhouse under their church name, and there were thirty-four in number. Maria Eicher was the Prioress, and Maria Christiana Sower, the Sub-prioress.

"Now they began to order their life in every respect in Monastic wise. First of all, property was declared sinful, and everything was brought together in common, in support of a fund, out of which everything needed for the sustenance of the Brethern was brought; the same was also done in the Sisters' Convent. It was therefore a great reproach for anyone to be accused of ownership. This lasted many years, namely, that no one owned, anything, until at last necessity forced a return to ownership; although to this day everything in the main work is held in common. And in order that no one who had contributed anything might even in the future claim it, as for example, if he should leave the convent, it was resolved that anyone who should leave it, should forfeit whatever he had contributed; to which all agreed without any objections. When, owing to an absurd separation which then was mutually observed, the Sisters had been obliged to cut their own fire-wood, there was afterwards a contract made with them, agreed to by the Superintendent, that the Brethern should supply the Settlement with wood, while the Sisters, on their part, should look after the Brethern's wash. A common table was also introduced in both convents, during the first hour of the evening. Now they also began to tear down the separate hermit houses in the Settlement, out of which several work-shops were built."

"On the 21st of September of this year the two societies separated from each other in divine worship, and the Brethern held their first midnight prayer meeting in their new house of prayer."(Ephrata Chronicon)

"After the Solitary in the Settlement, however, were lodged in their convents the schools of the Solitary ~~gone~~ began, where such lessons had to be learned that one often almost lost sight and hearing, and to which the oldest Solitary ones had become as little used in their hermit life as the novice who had been received only the day before (Ephrata Chronicon)

The greatest difficulties at that time were caused by the Night Watches of the Brethern in Zion; for despite the fact that at that time several of the Brethern had already for ten years lived a Solitary life, there yet was no commingling of spirits among them, still less anything priestly, that might have filled in the breach and closed up the fissures. The Prior, however, was seized by the spirit of office, so that he considered himself bound to bring the Brethern under; if he had not done so, his conscience would have smitten him. This occasioned much quarrelling at the divine worship, which at times was kept up for several hours. .....

Meanwhile the Prior was diligent in his office. He employed two Brethern who had to transcribe his writings; and if he was tired of preaching at the matins, he had his Lectors who had to read from his writings the rest ofm the time, wherefore many an one in his vexation exclaimed: "He preached us to death again!"

HOUSE OF PRAYER DEMOLISHED.

During the year 1739 Beissel issued an order to demolish the "House of Prayer" adjoining the Sister House, which had been erected but a little over three years before, and the completion of which had been effected only after much toil and privation upon the part of the Community."

"After the first surprise evoked by the unaccountable order had passed, the Brethern in blind obedience to their superior set to work and in a short time the beautiful and ornate building with its galleries was razed to the ground." (CEphrata Chronicon)

"This beautiful building after having stood about four years was razed to the ground again, the cause of which is too limited. The Superintendent's followers were confounded in him, and knew not whether the erection or destruction of this house or both were from God. Other persons held him as a scorcerer, and said he made fools of his people." (Ephrata Chronicon.)

"It is probably that a hidden Hand made use of him in this wise symbolically to represent the wonder of eternity. After which the veil was again drawn over the affair, for there is a likeness in its history to that of the temple at Jeruselem, which, after it was scarcely finished was plundered by the King of Egypt."(Ephrata Chronicon)

A LAND SWINDLE STORY.

It has been stated in the records by different writers that the Boerlys were back of the scheme to demolish this House of Prayer and in this connection have been classified as leaders of an alleged fradulent land transaction.

Volume I, pages 381-4 German Sectarians of Penna. states that: "Most of the traditions which have come down to us in relation to this curious episode place the blame for this piece of vandalism which caused so much dissatisfaction among all the members, wholly on Beissel, but probably the real parties who were really the instigators of the scheme were none other than the Eckerlin brothers, who for some sinister purpose of their own influenced the Vorsteher to issue the edict which caused so much comment."

"This explanation is further strengthened when the fact is taken into consideration that but a few months prior to this, on August 13th 1739, they had caused a deed of conveyance to be made by Jan Meyle and Barbara,

his wife, to them for 180 acres of land which covered the whole Settlement of Ephrata, with all of the buildings, improvements, water rights etc., the consideration being 27 pounds, 18s, this purchase was made without the knowledge or consent of either Beissel or the Community, the deed was in fee simple of Samuel Eckerlin, Israel Eckerlin, Emmanuel Eckerlin and Jacob Gass; the subscribing witnesses were Gabriel Eberlin, John Grippel and Conrad Weiser. The acknowledgement was taken before Zacheus Davis, Esq., Justice of the Peace, Not a single word or sentence appeared in the document to indicate any trust or trusteeship for the Community."

"It may be further noticed that all the parties to the conveyance, either as principals or witnesses were antagnostic to the Vorsteher. This transaction was carefully guarded from the knowledge of Beissel; even the very existence of the deed did not become known until many years afterwards, nor was it placed upon record until June 16th 1764."

"The strangest part of the transaction was that Meily and his wife did not own the ground, one hundred and twenty-five acres of the land on which the Settlement of Ephrata stands was originally warranted to one Ulrich Carpenter, January 10th 1735, while the adjoining tract of one hundred and fourteen and three-quarters was surveyed to Geo. Masters, November 10th 1737."

"After the surveys were completed Carpenter and Masters both declined to comply with the conditions and pay for the land for the reason that it was already settled upon and they did not wish to dispossess or distress the Community."

"This fact by some means came to the knowledge of Israel Eckerlin when he at once petitioned Governor John Penn individually--it will be noticed that this was two years after the date of the Meyle deed--to grant him the said lands under the same metes and bounds for the same consideration money. This petition is still on file in the Land Office of the Commonwealth."

"In response to this petition Governor Penn issued a Warrant under the Lesser seal of the Province to Israel Eckerly for the said 239-3/4 acres of land, which also grants the property to Eckerling in fee-simple viz.

"By the Proprietaries. [illegible]
Pennsylvania, s. s.

Whereas by virtue of a Warrant under our lesser seal bearing date the tenth day of January, Anno Domini 1733, a survey of one hundred and twenty-five acres of land situate

on a branch of the Cocalico Creek in the County of Lancaster was made unto Ulrich Carpenter, of the cams County. And whereas by virtue of one other Warrant under lesser seal bearing date the tenth Day of November Anno 1737 one other survey of one hundred and fourteen acres and three-quarters of an acre was made unto George Masters, of the said County which said Warrants being granted under certain conditions that have not been complied with by the said Ulrich Carpenter and George Masters, nor either of them, the same together with the surveys made, in pursuance thereof are become entirely void. And Israel Eckerly having requested that he would be pleased to grant him the said lands, under the same metes and Bounds and agreed to pay to our us the consideration money which ought to have been paid by the said Ulrich Carpenter and George Masters for the same."

"These are therefore to authorize and require thee to accept and receive the said surveys, and make return thereof for the use and behoof of the said Israel Eckerly into our Secretary's Office in order for further confirmation and in so doing this shall be thy sufficient Warrant given under my hand and seal of our Land Office at Philadelphia. This Sixteenth day of May in the year of our Lord 1741."

JOHN PENN.

To Ben'j. Eastburn, Surv'r. Gen'l.
Endorsed, Lancaster,
1741
May 16, Israel Eckerly, 239-3/4 acres
Ret. 16 May 1741
Wm. Brigdale.

It has been pointed out in the foregoing quotation that the Eberlys brothers and others for some sinister purpose of their own entered into a secret conveyance for the purpose of defrauding; that Israel Eberly conveyed a tract of land which he did not own until two years after the conveyanc took place and that he joined in a deed for a tract of land to which he already held title.

It is also stated that the tract of land upon which the settlement of Ephrata stood was never owned by John Heily; that it was originally warranted to one Ulrich Carpenter and one George Masters, but that the said parties failed to comply with certain conditions, after which Israel Eberly bought the said tracts in 1741; one hundred

and eighty acres of which he sold to himself, two of his brothers and others, under date of August 13th 1739.

In the Penna. Archives 3rd Series, under the heading of "Warrants of Land in Lancaster County," appears the following:

"Meily John 180 acres 1737."

On August 13th 1739 Jan Meily conveyed all his right, title and interest in the said one hundred and eighty acres of land to three of the Eberly brothers, Peter Miller, and Jacob Gass, as will be noted by copy of deed shown on page 149.

As a matter of fact Israel Eberly never owned two hundred and thirty-nine and three-quarters of an acre of land in the vicinity of Ephrata, nor did he at any time convey one hundred and eighty acres of land to the Ephrata Society. He did, however, own two hundred and thirty-nine and three-quarters of an acre of land located beyond the South Mountains in Cocalico Township, about ten miles north from Ephrata.

The writer's authority for this statement is the following:

In Vol. XXIV pp 347-386, 3rd Series, Penna. Archives, under the heading of "Warrants of Land in Lancaster County" Cocalico Township, we find the following:

"Eckerly Israel 239-3/4 acres May 16, 1741."

The 239-3/4 acres of land referred to as having been originally surveyed for Ulrich Carpenter and Geo. Masters and purchased by Israel Eberly described in the petition as shown on page as being located west of the Cocalico on a small creek is in what is now West Cocalico Township, about ten miles north of Ephrata, near what is known as Cocalico Post Office, formerly Flickinger's Store, in the vicinity of Weist's Mill, located on a branch of the Cocalico Creek. This tract is well known to the writer whose cousin Mrs. Jacob Dornbach resided on part of the tract for many years, and where he spent many a day in hunting.

If you will turn to page 720 of Ellis & Evans History of Lancaster County you will find the following.

"In 1733 a tract west of Cocalico Creek, containing 125 acres was granted to Ulrich Carpenter, and in 1737 a tract of 114-3/4 acres to George Masters. These men did

not comply with the rules and their contract was declared void."

"EBERLY TRACT: - In 1741 Israel Eberly obtained a patent of these two tracts containing 239-3/4 acres for sixteen pounds and five shillings. This patent was granted in the fifteenth year of the reign of King George.

"These 239-3/4 acres were afterwards successively owned by Christian Lichty, Christian Schlechty, Antnony Dornbach, John Dornbach, Jacob and Obed Dornbach. (The old deeds of these tracts are in possession of Evan Dornbach of Weidmanville, Penna.)

If you will refer to Deed Book C, page 263, in the office of the Recorder of Deeds at Lancaster, Pennsylvania, you will find therein recorded deed endorsed as follows. "Christian Lichty to John Groft.

ISRAEL EBERLY TO CHRISTIAN LICHTY.

On the 3rd and 4th day of December A. D. 1744 Israel Eberly by his deed of lease and release conveyed the said 239-3/4 acres to Christian Lichty , and the said Christian Lichty sold the said tracts to John Grofft in 1749, part of which tract was sold by Grofft to Christian Schlechty.

ABSTRACTOF CHRISTIAN LICHTY DEED TO JOH. GROFFT.

This indenture made the 17th day of April in the year of our Lord Seventeen Hundred and Forty-nine between Christian Lichty of the township of Cocalico in the County of Lancaster and Province of Penna. Yeoman, of the one part, and John Groff of the same place, Yoeman, of the other part, whereas John Penn, Thomas Penn and Richard Penn Esqrs. true and absolutely Proprietators of the said Province did by their patent under the great seal of the same and the Hand of Thomas Penn, Esq. grant and confirm unto ISRAEL EBERLIN, late of Ephrata, in the Province of Penna. a certain tract or parcel of land situate in Cocalico bounded and limited in the said patent as set forth containing two hundred and thirty-nine acres and three-quarters of an acre of land, besides the usual allowances etc. To HOLD to him the said ISRAEL EBERLIN, his heirs, and assigns forever, subject to the yearly quit rent of one half penny sterling for every acre of land.....
.....As in and by said patent bearing date the 20th day

of June A. D. 1741 and entered in the Office for Recording of deeds for the State and County of Phila. in Patent Book A, Vol. 10, Page 263, the Twenty-third day of June Anno 1741 recourse being thereunto had may at large appear and whereas the said ISRAEL EBERLIN did by his Deed of lease and release bearing date respectively the 3rd and 4th day of December Anno Domino 1744 grant and confirm unto the above named Christian Lichty all the above mentioned tract or land and plantation together with all the singular the right and priviliges thereunto belonging or in any wise appertaining to Hold him, the said Christian Lichty, his heirs and assigns forever and acknowledge the same to be his act and deed the 27th day of December aforesaid before Conrad Weiser, Esq. one of the Justices of the Peace for the County of Lancaster and desired it to be recorded as such.

Now this indenture witnesseth that the said Christian Lichty for and in consideration of the sum of Sixty-five pounds granted all this piece or parcel of land situate in Cocalico beginning at a post of other land of said Christian Lichty and extending thence to a Hickory in the line of land of Oswald Hochstather.....
....
east seventy-two perches to the place of beginning containing 140 acres of land by the usual allowance being part of land granted in the above described patent together with all the buildings ... etc.

SUMMARY OF LAND TRANSACTIONS.

In the year 1734 the Eberlys obtained permission from the Penns to lay out a town on the Cocalico.

In the year 1737 John Meily took out a patent for a tract of land containing 180 acres upon which the Ephrata Society had settled(Pat Book A, Vol. 9 page 50)

On August 13th 1739 John Meily conveyed by deed his right, title and interest in the said 180 acres to three of the Eberly brothers and two other members of the Ephrata Society.

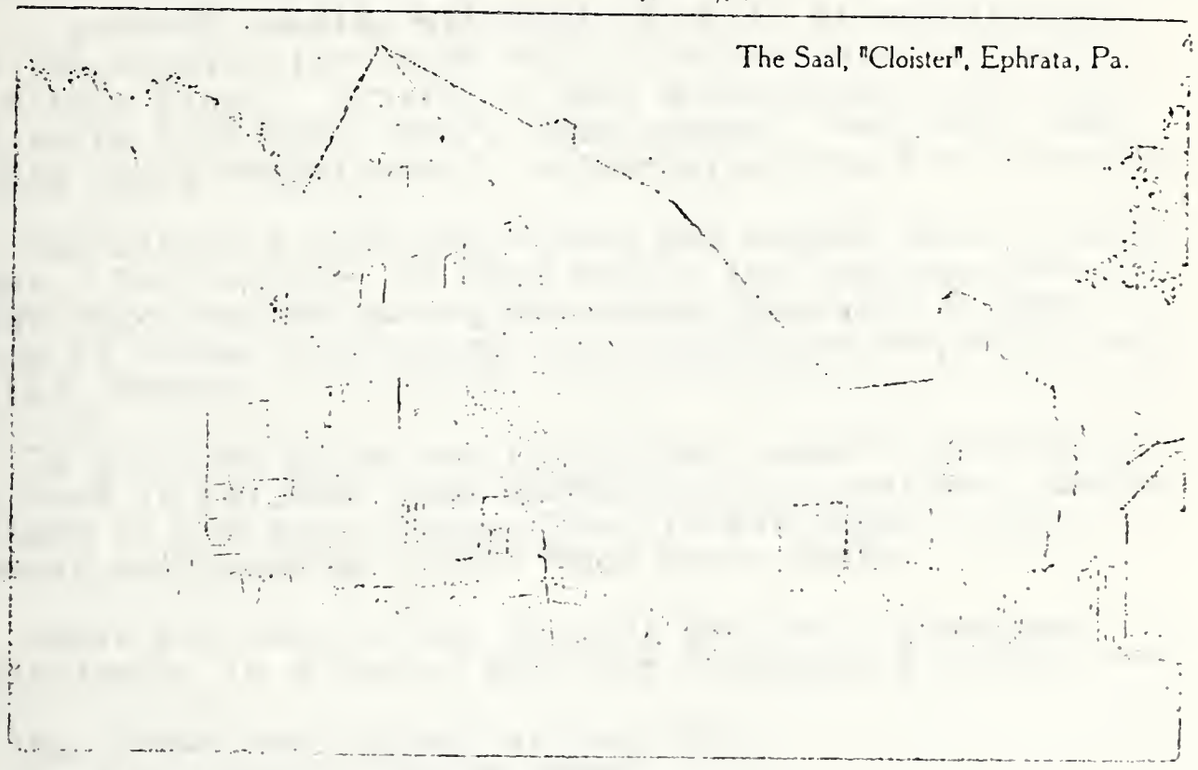
On May 16th 1741 Israel Eberly petitioned the Penn's for a tract of 239-3/4 acres of land located on a branch of the Cocalico Creek.(Patent Book A, Vol. 10, page 263.)

On the 3rd and 4th day of December 1744 Israel Eberly by his deed of lease and release conveyed the said 239-3/4 acres to Christian Lichty(Deed Book C. page 263.)

THE BUILDING OF PENIEL A. D. 1741.

The writer always looked upon the buildings at Ephrata as having been built by a pre-historic people at an unknown date.

Passing the Cloister to-day you cannot help but notice the quaint old building with the extreme pitch of the roof. Onlookers are always puzzled by its strange architecture. This building is Peniel, the present Saal. It was erected during the Fall of 1741 and was a combined Prayer and Schoolhouse.



The Saal, "Cloister", Ephrata, Pa.

PENIEL, THE PRESENT SAAL.

The Fall and winter of 1740-41 was an exceptional severe one, extremely cold, and besides an old fashioned snow storm struck Lancaster County. The extraordinary fall of snow led the Brethern to raise the angles of the frame so as to shed the snow more quickly or rapidly in case subsequent winters should be as severe.

That winter the settlers were snowed in; the snow in general being more than three feet deep and laid upon the ground for many weeks. The inhabitants suffered much for want of bread, many of whom lived upon the carcasses of deer they found dead or dying in the woods, some coming timidly to their clearings and fed on hay with the settlers' cattle.

The erection of Peniel was brought about by the members belonging to the Society who lived outside of Ephrata, who wanted a house wherein they could worship unhindered by the exacting rules and ceremonies of the Brotherhood of Zion and the Sisterhood of Saron. The rites and ceremonies of these two orders interfered with the worship of the secular Congregation, and several prominent members commenced a vigorous protest against their exclusion, or the curtailment of the rights and privileges.

A general meeting was held at which it was decided that the Congregation must built its own house of prayer. The matter finally developed into a discussion; the result being that John Mayer, John Merkel, Henry Gut, and Abraham Paul, Housefathers, withdrawing from the Society.

The site for this new church was chosen down in the meadow. The Brethern in Zion and in the Congregation joined together and during the winter provided a great supply of lumber with which the Prayerhouse was built during the summer.

In size the House was forty feet square and that many feet in heighth, thus symbolizing the perfect number, although it has been claimed that it was made two feet narrower and somewhat higher than forty feet.

Above the door of the Saal as you enter from the Sister House, is a tablet with the following inscription:

"Die Thuer zum eingang zu das haus,
Wo die vereinte Seelen wohen,
Lasst keines mehr von da hinaus
Weil Gott thut selber unter ihnen Kronen.
Ihr Gluck bluht in Vereunten Lieben Flammen
Weil sei aus Gott und seines Lieb herstammen.

The building was finished in December 1741 after the Community together with the Brotherhood had worked at it for ten months.

DEDICATION OF PENIEL.

In the following December the building was dedicated by a meeting and Lovefeast. It was named "Peniel." This is the name Jacob gave to the place where he wrestled with God and according to the Chronicon "upon this spot had he wrestled in the spirit and prayed and had a vision.

"Auf den 31 im ersten Monde hat Br. Onesimus die erste Versammlung in Peniel gehalten."

MICHAEL EBERLY APPOINTED VORSTEHER OF PENIEL.

Following the dedication Michael Eberly was made Vorsteher of the new House, and devine services were held under his direction at stated intervals for the Congregation at Large.

MYSTERIOUS FOOTPRINTS SAID TO BE THOSE OF ISRAEL EBERLY.

If you go into the Saal to-day look at that portion of the ceiling beneath the old gallery toward the north east corner of the room, and you will plainly see at regular intervals the impressions of the naked foot upon the poplar boards. These foot prints have been there for many years and are said to be those of Israel Eberly, the Prior.

"Several explanations of these mysterious footprints have been given to me in the course of the years covering my investigation of these people" says Julius F. Sachse in his German Sectarians of Penna."

"The first story, by an old inmate of the Kloster was as follows:

"Far back in the days when yet the Eckerlins were the ruling spirit, and the Brotherhood of Zion practiced their mystic teachings and occult rites, some question was raised at one of the midnight meetings as to the truth of the claims made for the esoteric and mystical rites and practices of the Zionitic Brotherhood. There was a great outpouring of the spirit upon that occasion and the discussion finally grew into a challange to the mystic Brotherhood to produce some proof of their supernatural or occult power. With that the seventh hour pealed forth from the tower of Zion Hill; this hour corresponds with our midnight. Hardly had the sound died away when two of the Zionitic Brethern accepted the challenge."

"Throwing off their long robes and taking the sandals from off their feet, they mounted one of the long tables and supporting themselves for a few seconds by their hands, raised their feet to the ceiling, and thus walked in this reverse order among the Brethern."

"One of these men was their Prior(Israel Eberly) and wherever his feet touched the ceiling they left their impression upon the unpainted wood. Thus was manifested a double miracle." "Such is the legend told to me many years ago."

"In later years the venerable Sara Bauman told a similar tale, and further said that she had repeatedly tried to scrub the marks off the ceiling

ISRAEL EBERLY INDISPOSED.

"Stehet dass Br. Onesimus 3 Monat krank gewesen, da dann Br. Jephune in Seinen Platz wahrender zeit zum Vorsteher erwehlt, das er dann, hernach ein Kappen-Gesecht gegebenhat."

BEISSEL REMOVES TO HIS NEW HOME.

In the 4th month in the year 1741 Beissel moved in his new house

SINGING SCHOOL ORGANIZED.

Ludwig Blum, an accomplished musician and a Housefather, in 1741 organized a singing school of which Samuel Eberly was one of the most prominent members.

The class met on designated evenings in the in the house of the Sisters. Samuel Eberly upon the nights when the singing class met, led the Brethern dressed in white from the Brotherhouse on Zion Hill to the Sisterhouse down in the meadow, and after the classes, returned in the same route. As they slowly wended their way down the hillside two by two to the Sisterhouse they made a wonderful spectable. Across the meadow of the Cocalico on the nights they met could be heard the high soaring of womens' voices blended with the deeper harmony of men.

BEISSEL ASSUMES LEADERSHIP.

When rythm, harmony and time were reached in this class, the goal set by their teacher, and when they were in the height of this enjoyment; it was then that Beissel the destroyer of peace and harmony, entered, and this event occurred.

Under the leadership of Blum this musical organization became one of the outstanding accomplishments in the Sisterhouse. When it had reached this high plane Beissel, who had no musical education outside of a few notes that he had learned on the violin, smuggled himself in as teacher (See Chronicon page 160) after which the whole project went to pieces.

The reason for this was that the principal adherents would no longer submit to the arbitray ruling of Beissel who sometimes wasted two to three hours in quarreling and they refused to sing any longer.

Instead of Beissel's voice becoming smoother and smoother, it became rasping. It had all manner of melody and some good comedy, with Peter Miller proving an excellent role, for, he says that sometimes he sang out of tune and sometimes the Sisters forgot to sing when their time came.

SAMUEL EBERLY RESIGNS FROM SINGING SCHOOL.

One of the moving spirits of this musical organization who would not submit to the arbitrary ruling of Beissel was Samuel Eberly. He became disgusted and refused to sing any longer. He resigned and when he withdrew the classes began to gradually decline.

Among others who took umbrage against Beissel was Sister Theba, a very accomplished woman in many respects, She told Beissel that the Sisters had decided to break off all connections with the school entirely, and thus the class was dissolved. Blum severed his connections with Beissel and left the Settlement.

Some time afterwards it was reorganized by Sister Theba and others when it again took its place as a leading musical organization and the music at the Cloister became a notable thing. A choir exclusively of women singing bass and tenor as well as contralto and soprano was a great novelty.

It was music of the most pleasing type, music that touched the heart.

"The whole neighborhood, however, was touched by the sound of this heavenly music, a prelude of a new world and a wonder to the neighbors. But it soon appeared what God intended with this school. Afflictions were aimed at, and these were plentifully imposed upon both sexes, in so far that a lesson seldom ended without tears, although within the Brethern the essence of wrath was stirred. And though strange scenes occurred, no one ventured to check the Superintendent, for so far everyone believed that he as God's commissioner, until at last Samuel Eckerlin, one of the principal adherents, when required to submit to the rules, left the school, whereby he fell under the hatred of the Brethern, and his spiritual groweth faded in consequence of it." (Chronicon p 162)

GOTHIC TEXT WRITING.

About the same time a writing school was opened and special attention was given to writing in ornamental Gothic text. Those who were not musically inclined took up penmanship. [illegible]

CONRAD WEISER COMMISSIONED JUSTICE OF THE PEACE.

During the year 1741 Conrad Weiser received his commission of Justice of the Peace which was tendered him by Governor Thomas when he visited the Settlement in 173

Weiser accepted his office only on condition that the Congregation would permit it, as it was against their principle.

"For a time favorable winds blew for him(Conrad Weiser) after this; and he could soon be seen as chief justice of the Court seated beneath the crown wearing his accustomed beard. At length, however, his office came to occupy him so much that he became estranged from his Brethern. He first and most severely took offence at his tried friend Superintendent himself, of which the latter was himself the cause, for he loved the good Brother more than he could bear. He was indeed more than once repaid for his love in such coin, so that he used to say, that he trusted no one until he had been aggrieved by himself."(Ephrata Chronicon)

"The occasion for his being offended Conrad Weiser took a remark of the Superintendent, who told him that once, when he stood in the breach for a deceased Brother, the blood was forced from his finger nails; from which he inferred that the Superintendent must think himself a Christ." (Ephrata Chronicon.)

"Moreover, because the Superintendent on account of his office had to be in the Sister's Convent a great deal. he forbade him this under penalty of severe punishment; because he took it for granted that things were not as they should be." (Ephrata Chronicon)

Weiser now assumed a prominent position in the political and Indian affairs of the Province. He possessed great natural talent in matters pertaining to the Government of the land, and besides was Indian interpreter. He was appointed a Justice of the Peace for Lancaster County in 1741 and upon the erection of Berks County in 1752 was made the first Judge of the Court and later President Judge, which office he held until his death in 1760. He

ISRAEL EBERLY ATTENDS PENNSYLVANIA SYNODS.

Upon the arrival of Count Zinzendorf, the head of the Moravian Church, in Pennsylvania in the year 1741, preparations were made for holding a series of conferences or synods composed of delegates of different denominations for the purpose of uniting all the different parties into one great church body? In the Ephrata settlement atea council held, it was resolved that Israel Eberly should represent them at the synods.

"That Zinzendorf undertook a journey up the country, even before the conferences but visited only the door sill of the Ephrata House." (Ephrata Chronicon)

The first conference was held on January 1 th 1742 at Germantown, and circulars announcing that this conference was to be held, were distributed through the land by Henry Antes. When Antes arrivedat the Ephrata Settlement a church council was held and it was resolved that one Brother of Zion and several Housefathers should attend.

"But the Prior whose dignity did not allow that another should be preferred to him, brought it about that he was appointed."(Ephrata Chronicon)

"The Ordinarius received the Prior with all tenderness, and placed him at his side at the meeting. Thus he reproved all the communions, because they had stricken the Ephrata Society off the roll of Christian fellowship. He spoke a good deal with the Prior about the economy of the Solitary in the Settlement and foretold him that he would be the Superintendent's successor in office." (Ephrata Chronicon)

"But what he said behind the back of the Prior happened namely:" "That he was one of those who tried to deprive the Superintendent of his good."(Ephrata Chronicon)

(See Sachse p 454.)

"That at the first Synod someone presented a written memorial against the strong assertions of the newly arrived teacher. To this Zinzendorf replied with a strong address in which he pointed out Christ and His meritorious sufferings and death as the only source of our Salvation."

" It was apparent then that endless discussion would arise This was prevented by "a worker of the Community of Ephrata." This worker doubtless was Prior Onesimus (Israel Eberly) whom Zinzindorf honored with a seat by his side. Eckerlin deplored the waste of time that would result if all personal grievances and indivual opinions were discussed at length. As a result of Eckerlin's remarks, it was agreed that a committee from all the

denominations should h ar all questions and decide that ones should come before the Synod; and further should be considered in the name of the Congregation bringing the question and not in the name of the person aggrieved." (History of the Brethern)

Soon after the first conference was held Count Zinzendorf visited the Ephrata Settlement again. He called on Israel Eberly and told him of his intention to visit Beissel and that he was going to use the lot about it.

Israel Eberly advised against the lot, and announced him to Beissel, who after some reflection answered: "That the --- - was no marvel to him but if he were a marvel to him, he must come to him!" This made Zinzendorf hesitate and he left the Settlement without seeing Beissel. The Eberlys entertained Zinzendorf on all his visits to the Ephrata Settlement, and Beissel never had the pleasure of meeting [illegible] according to the Ephrata Chronicon.

EBERLY'S BROADSIDE.

One of the first issues of the Ephrata Brotherhood was a printed Broadside written by Israel Eberly giving an account of the reason why the Ephrata Society refused to affiliate with the Moravian Brethern. It is not known whether it was printed at Ephrata or by Christopher Sower; no original copy if known to be in existence. It was printed in English and German and was reprinted in Germany by Fresenius in his Nachrichten von Herrnhutische Sachen, a translation of part of which is given in Volume II, page German Sectarians of Penna.

The Title page reads as follows:

EIN
Kurtzer Bericht
Von den Ursachen
Warum die Gemeinschafft
in Ephrata sich mitt dem Graff en
Zinzendorff und seinen Leuten eingelassen
und wie sich eine Beyden Seiten befunden.

Translation:
A short account of the causes why the Community at Ephrata negotiated with Count Zinzendorf and his people and how at the end there existed so great differences upon both sides.

"Now it so happened the Count came to us a second time, and we felt it our duty to receive him in the most cordial manner, especially as they had already passed their judgment upon us in the most hostile way, as at all times enviers of God's truth have done. It would therefore not be meet for us to retaliate in the same manner, but rather to the contrary. For that was our watchword, whereby we gained the complete separation in our hand, so that we may now with our holdings stand apart with them. Consequently we are entirely free and liberated. Upon our side, as we in a modest manner can demonstrate, notwithstanding that they had attempted to prove the contrary."

"But as they, to all appearances, were entirely ignorant about us, they attempted to find further entrance among us, and if possible, to incite a longing after a foul doctrine.

EPHRATA SOCIETY BUYS MILL PROPERTY. A. D. 1741.

On November 11th 1741 the Ephrata Brotherhood Society purchased from Andreas Krofft the millsite on the Cocalico located at the foot of Zion Hill, for one hundred and eighty pounds sterling. This mill was commonly known as "Die Kloschner Muhle" now owned by the Loyer Knitting Mill, who purchased it from Samuel Metzger.

The deed for the property was recorded on September 12th 1762 in Deed Book G, p. 401 in the Recording of Deeds Office at Lancaster, Pennsylvania. The grantees named in the deed of conveyance are Conrad Beissel, Israel Eckerlin Samuel Eckerlin, Jacob Gass and Peter Miller of the Brotherhood of the Society of Ephrata, the grantor being Andraes Krofft.

"Soon after this the Brethern purchased a mill nearby, where they set up their worldly realm. Sad it is that so many otherwise earnest Brethern fortified their calling there. For market was held there every day, and everybody wished to deal with these pious people, not only because of their honesty, but because there was erected an altar for a spurious atonement. This was the reason too that whenever his quarters became too narrow for a Brother at the Settlement, he betook himself to the Mill, for there he could live according to his natural inclinations" (Ephrata Chronicon)

"The Brotherhood of Zion had dedicated themselves to the service of God and Community and without expectation of any compensation, which at first was a means of supporting them in their poverty, since at that time they had their support mostly from the offerings of the Community. But when these offerings began to be neglected, the Brethern fell into the unbelief and bought the mill under the pretence that they had no need to live by the grace of other people. It is rightly maintained that this mill laid the foundation of their worldly household" (Ephrata Chronicon)

THE EBERLY SPIRIT ALARMS MICHAEL WELFARE.

When the spirit of enterprises grew and grew in the minds of the Eberlys, and the march of progress began; when humanity was supplanted by the beast of burden, and the Brethern and Sisters no longer dragged the plow on Zion Hill; when Kedar was completed and other large houses of worship were built; when the Zionitic Brotherhood assembled in the Temple of Zion to perfrom its secret rites and when the bells were hung in the steeples and their shrill tones sounded over the meadows of the Cocalico and over Zion Hill calling to worship the members of the Congregation by day and by night; it was then that the march of progress was too rapid for Michael Welfare, temptations entered his mind to such an extent that he became alarmed and could not see into the "zeitgeist" (Spirit of the times) but in the words of the Preacher only:

"Vanity against vanities; all is vexation of spirit."

Welfare's conception of a higher place for man was dimmed in his own vision; everything looked to him like darkness when, in truth, it was the great light of civilization marching on. Although he never broke the bond of brotherly love between them, because of opposition, or disagreement, but like the weeping philosopher Heraclitus of Ephesus, he refused to take part in any temporal affairs, and fled to the Mountain of Zoar where he dwelt in a solitary cabin built for him by the Brethern for a short time after which he again returned to Ephrata.

WELFARE'S PROPHECY OF THE EBERLYS.

Welfare took sick during the month of May 1741 and died on the 17th day of the same month at the end of the 9th hour. Peter Miller states that he was at the bedside of the dying man, and claims to have been startled at the words he heard spoken by Welfare. At times his claim is, that the words were scarcely audible. Finally the voice grew stronger when Miller claims to have heard these words:

"Ye foolish Eberlys; flee ye from the wrath to come!" Miller asked him what he meant but he heeded him not, still saying something about the Eberlys of which Miller would catch a word now and then which seemed to him like:

"O ye Eberlys; ye poor Eberlys, driven away-alone-captured-tortured-separated-persecuted-homeless" and then Welfare sighed as though a world of woe oppressed him and murmured: "Repent ye! repent!"

..... "all this time my flesh creeping with dread as the low tone of the dying man uttered this marvelous prophecy; for such in truth, it was."

"At this time Angonius died, who had been a great restraint upon the Prior in his worldly tendencies. His death secured to the Prior and his three brothers after the flesh the preponderanc in the Settlement, and they were able to perform great things, because the Brethern lived in blind obedience." (EPHRATA CHRONICON)

"The Prior was really pregnant with important projects; three wagons were kept, on which a great deal of lumber was brought, for it was intended to add another wing to the convent, and also to build the mill and the bridges of stone; besides a vault was to be built in Zion wherein the deceased were to be entombed." (Ephrata Chronicon)

"The old Brethern he wanted to exempt from all work; for it was his way to throw suspicion upon the worldly life of the domestic households; and had he succeeded, all plantations for about two miles around the Settlement would have been convent land, and he would have received families into the Settlementm and laid the foundation of a nursery for the boys."(Ephrata Chronicon)

THE EBERLYS IN ASCENDANCY.

"The Superintendent did not know aht to say to these actions of the Prior; the welfare of those who were entrusted to his guidance lay near to his heart; but to put a stop to this world-conformed life, was not in accordance with faith; for he kept them for a long time under restraint, but now they got the ascendancy over him, and when they were brought to judgment on account of some worldly affair, they held out until it was over, and afterwards, nevertheless, did as the pleased."(Diary of Peter Miller)

"Beissel seemed to be torn by two impulses. He knew that the Community stood in need of a fuller treasury, which the new industrial spirit was bringing and he did not consider it advisable to check it with his own will, yet he could not bear the thought that the Prior would gain too much power; he could not tolerate any who were not subordinates."(Hist. of Lanc. Co. by Kleim.)

CHAPTER XIV

ISRAEL EBERLY FIRST REGULAR PRIOR 174

Israel Eberly, upon the death of Michael Welfare became the first Prior in fact as well as in name, and became the master mind of the Society; head of the temporal affairs; second in authority and under his tenure of office the schools of the Solitary were established. The schools were for the education of themselves as well as for their youth in German and Classic.

The discipline of this school was that each one had to know the lessons assigned. His administration placed the schools on a firm foundation in which men of note received their training who afterwards became famous in their State and Nation.

The position held by Israel Eberly was of vital importance to the Community. He developed its educational, commercial and industrial life, and followed a course of conduct that won the respect and confidence of others.

Among other of his accomplishments were the making of just and wise laws which he enforced, and in every way improved and established business and good order in the Community.

This condition continued until jealously and selfishness born, fostered and created in the minds of some of those opposed to this way of things.

"Nach dem Tode der Br. Welfare ist. Br. Israel an seine Stelle und Ampt kommen, und in seine Kammer gezogen, und ein auf seher under die Bruder in Zion erwehlt worden."

"After the death of Michael Welfare the Eckerlin brothers were next to Beissel and became the real factors of progress in the Community, and [illegible]. The development of the commercial and industrial features was due solely to their efforts and activity. In this particular they were diametrically opposite to Beissel who represented the theosophical development of the Settlement. These differences led to serious trouble in the course of time." (German Sectarians of Penna.

Beissel Removes to New Residence

ISRAEL EBERLY MADE TREASURER.

At the time the Brotherhood and Sisterhood was organized a change was made in the financial system, which we might surmise was not altogether a pleasing fact to Beissel for with the change made he had to deliver over to Israel Eberly the custody of the Community purse. With Beissel as treasurer, the situation was hopeless from a business standpoint for he could never keep the purse closed and no one knew what became of the funds.

Whenever any money was required Beissel would go from one Brother to another and asked him whether he had any money, and he was very seldom disappointed says the Chronicon.

The Chronicon states:that: "He held the funds, and whoever had any money, handed it over to him; and he appropriated it in such wise that the Settlement always remained poor. Not till after his death was it revealed that the most of it was carried away by beggars." .... "It was remarked that those Brethern fared best who kept on good terms with the Superintendent and maintained a constant strife with the Prior."

One of the most remarkable men [illegible] Society was Israel Eberly, or Brother [illegible] as he became Prior of the Ephrata Community in 1740, and confronted by Brother [illegible] his record became the confidence and [illegible] by his fellow brethren. He was [illegible] to acquire more control of the [illegible] of the Brotherhood, and by [illegible] he succeeded, [illegible] and [illegible]

Commercial and Industrial Enterprises

INDUSTRIAL FEATURES AT EPHRATA.

The mill bought by the Brotherhood in 1741 was a small grist mill dating from the earliest days of the Settlement of the Conestoga Valley. Soon after the property was purchased its power was rapidly developed. The mill was rebuilt of stone, and its capacity increased to three pair of stones, and the finest patronage, as flour made from the grain ground at the mill.

An up and down saw mill was built and the settlers came from far and wide with logs to be sawed into lumber.

A fulling mill, oil mill and paper mill were added, and looms for weaving both linen and cloth were set up.

A tannery was projected on a large scale. The tannery was in the meadow. A bark mill for grinding oak was also built. The leather was called in derision Jesuitenleder, and was an excellent quality of leather

Shoemaking was carried on upon an extensive scale.

At one time a pottery was operated by the Brotherhood. Horses, cows and oxen were bought

Quarries were opened and the stones prepared for building and other purposes Stone bridges were projected and efforts were made ot improve the roads.

Teams were almost constantly kept on the road. They hauled their flour to Philadelphia. Agencies were established in Philadelphia and elsewhere for the purchase and sale of their products. Among the agents in Philadelphia was John Wistar, Christopher Marshall, etc.

The Sisterhood in addition to their domestic, educational and musical duties, spinning, quilting, embroidery were employed in making sulphur matches and other employment.

BOOKBINDERY AND PRINTING PRESS INSTALLED.

The most important enterprise was no doubt the printing press. At an early date a bookbindery was installed. The most important enterprise, however, was the installation of a printing press by the Eberlys.

"I must say in justice of the Eberlys that, however, I disagreed with them in many of their enterprises, I always felt we owed them much for establishing the printing press and bindery." (Diary of Peter Miller)

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BROTHERHOOD AND SISTERHOOD IMPOVERISHED BY NEGLECTED OFFERINGS.

The Chronicon Ephratense

The Brethern in Zion had dedicated themselves to the services of God and the Community without the expectation of any compensation of the Brotherhood and Sisterhood which the domestic household was supposed to make. These offerings were plenty from the beginning but finally were neglected and the Orders became poor

ISRAEL EBERLY AND MARIA DEVISE MEANS FOR SUPPORT OF THE COMMUNITY.

When these offerings dropped off the Chronicon states "Israel, the Prior, was seized with unbelief, and sank into purely temporal projects. And Maria Eicher, the Mother of the Sisters, also fell into this faithlessness, they secretely held counsel together how they might organize the economy so as to provide a living without having to depend upon the favor of the domestic households, upon which dependence could no longer be placed."

EBERLYS PLANT FRUIT TREES.

One of the first movements looking to the future was the planting of a large orchard as well as a row of fruit trees entirely surrounding the Cloister property

"In this wise matters went on until our Eckerlins almost proved our undoing, for it gradually became noised about that we were nothing more than merchants, true people using our Kloster life as a clock to give us the appearance of honest devout people, caring nought for gain; and there was much truth in it when our printer at Germantown published, that in a short time the ringing and clinkling, tinkling, clanking and dankling at Zion, Ephrata, Bethlehem, Peniel and Saron would equal Rome, Jerusalem, Nazareth and Babylon."(Diary of Peter Miller)

"Both male and female were by no means allowed to idle away any of their time. They were employed in the various departments of the Community under the able management of the Eckerlins."(German Sectarians of Penna.)

"Next to Conrad Beissel no characters were more prominent in the early days of the Community than the Eckerling brothers, four in number, Emmanuel(Michael) Samuel (died in January 15th 1781) Israel born 1705 and Gabriel." (German Sectarians of Penna.)

EBERLYS, THOSE FOUR LIVING CREATURES.

"He(Beissel)" says the Chronicon, "was on his feet day and night, and whoso wanted to be rid of him had to lock his door at night; for he was in the service of the four living creatures which have no rest day or night, so that he was often accused by his culminators of being under the spur of his natural spirit."

"There was accordingly a constant stir in the Settlement, so that, if anyone were absent but for three days, he became a stranger and had much trouble afterwards again to work his way into the order of affairs. No one would have been able, even though he had lived in the Settlement for many years, to give a correct description of the course of events there; it was inconceivable, and at the same time highly offensive, to the mere reason."(Chronicon)

"Falling and rising alternated continually, he who to-day was exalted on spiritual heights, tomorrow was laid low; and this was unavoidable."(Ephrata Chronicon)

BEISSEL UNNATURAL.

"In his(Beissel)intercourses, he was not natural, and they who were nigh to him had to adapt themselves accordingly; wherefore no one could lay hold on him with his personality."

"Divine worship he appointed for the most inconvient time, at midnight, and took sepcial delight in the spirit if he could carry it on until daylight." (Ephrata Chronicon)

"Even as though enthralled by some magic influence his deluded adherents looked upon his whim and foibles with superstitious reverence as though they were so many exhibitions of the mysterious and the awful. When in his old age his tongue spoke thick and unintelligible in his drunked moods. They said it was put on to humble himself." (Dr. Oswald Seidensticker)

"The Chronicl " never admits that he was ever intoxicated but merely that he "resembled a drunken person." He played this trick to perfection and once rolled down the cellar steps while thus "enthused." Conrad liked to take upon himself the roll of the meek suffer or the innocent lamb, but he was a very devgil when opposed. He could not brook the contraction. Christopher Sauer called him the Pope'" (Dr. Oswald Seidenstick r)

Some of the brethern accused Beissel of imoibing too freely of the wine cup, a charge which he appears to have successfully disproved."

An episode is mentioned in the Chronicon where apparently he was under the influence of wine, and they put him under severe discipline, but he went straight home from them and composed a hymn.

"He once appeared to two of the Brethern in the form of one drunk, when they put him under severe discipline; but he went straight home from them and composed a hymn about this occurence, which soon after was printed and distributed in the Settlement. This hymn showed that at the time he had full possession of his senses."(Ephrata Chronicon)

"But because he has been accused of having been addicted too much to drink for several years before his end, something would be wanting if this charge were not duly met."(Ephrata Chronicon)

ISRAEL EBERLY RULES WITH IRON HAND.

Israel Eberly exacted great regularity and obedience and none dare to resist. Anyone who was at Ephrata or who came there expecting to live there without working was greatly deceived, for Prior Eberly had no time for idlers; he [illegible] and [illegible]

He no doubt looked upon them as religious idlers, like Paul did upon part of the Thessalonian's church when they gave up work awaiting the coming of Christ.

He turned the home of mysticism into a labor colony; put all the hands at work, availed himself of the capabilities of each one, found out each ones merit and measured him according to his own standard. He superintended all sales and purshases and pave the way for the Community's prosperity.

He would, however, never order another one to do anything which he would not himself have been willing to do. He was the first to go to work, and the last one to leave it. He always had work to do and did it well. In everything he did he served the Settlement with such earnestness and devotion that he became envied.

"After Brother Onesimus had been made Prior of the Convent of Zion by the Superintendent the latter gave him his intimate confidence and fellowship, by reason of which the Prior ruled the Brethern with much severity, that, if anyone lifted but a hand against him it was an understood thing that such a one sinned against God and jeopardized his eternal salvation and though they often intended to rebel against him, yet they feared the Superintendent, whom they held to be an ambassador of God. Thus the Prior brought the Brotherhood into such thralldom that the only difference between a Brother in Zion and a negro was that the latter was a black and involuntary slave, while the former was a white and voluntary one." (Ephrata Chronicon.)

"Yet one must bear witness of the Prior that he never ordered another one to do anything that he would not himself have been willing to do; for he was the first to go to work and the last to leave it". (Ephrata Chronicon)

Israel Eberly showed all conceivable honor to Beissel and wrote several books of praise on him.

BEISSEL'S JEALOUSLY OF THE EBERLY BROTHERS.

The business insight of Israel Eberly gradually won the Eberlys the support of the members and when Beissel saw that the industry, thrift and foresight of the Eberlys would eventually make them the leaders of the Community he became insanely jealous and laid plans to overthrow them.

Jealously is by far the most destructive force in nature, because it embodies most other evil forces such as destruction, cowardice, rage. It destroys peace of mind, love, harmony and happiness.

"When the successful issues of the efforts of the Eckerlins commenced to bear fruit Conrad Beissel, as a spiritual leader, of the Settlement conjectured that the success of these commercial features was not only raising up a rival to himself, but that the worship of mammon would soon extinguish the fires of religion upon the altars if the greed for gain and the accumulation of wealth was not speedily checked." (German Sectarians of Penna.)

This soon brought about a rivalry between Beissel and Israel Eberly and ended with a division of the Brotherhood and an estrangement among the Sisterhood, the Prioress siding with the opponents of Beissel.

Israel Eberly did not conceal his contempt of Beissel's qualities as a leader, though he gave him full credit for his abilities at converting souls. Like Mordecai, the Jew, who would not bow before Haman, Prior Eberly refused to bow any longer before Beissel which led to serious consequences.

ISRAEL EBERLY SEES FIERY COMET A.D. 1742.

Shortly after the dedication of Peniel there occurred an event which caused a great consternation, not only in the Settlement at Ephrata, but among all the settlers in the Province.

This was the appearance of a comet, which, according to tradition was first seen on Monday evening February 22nd 1742.

That night was moonless, cold and clear one, the air frosty and multitude of stars twinkled in the setting of deep azure. The midnight bell at the Cloister was tolled as usual and the Brotherhood of Zion in response to the summons marched toward the Hall of Prayer on Mount Zion as was the custom to attend their midnight meetings.

When they had covered half the distance to the Prayer House they suddenly saw a bright light, and to their great surprise they saw in the eastern heavens a blazing star, with a fiery tail which had suddenly flashed upon the sky .



Israel Hardy at once fell upon his [illegible] the frosty ground, and commenced to pray for mercy, and that the great evil and calamities portended by the fiery message in the heavens might be averted and that the Deity would hear their prayers and penance.

Ludwig Hacker's teeth began to chatter, for he thought it was the judgment day and that Gabriel would blow his horn.

Michael Eberly was sent for and he was ordered to ring the bell to alarm the Community, with orders to assemble in the Peniel for religious services which were held under his personal directions.

The comet was supposed to be the fore runner of war, pestilence and other calamities, some thought that it would be the end of the world, and that the long looked millenium which had been so earnestly prophesied by Brother Michael Wellare before his death was near at hand.

Samuel Eberly who was skilled in astronomy and astrology located the comet as being near the equinoxes of the heavens, The next night he observed it as being in the tail of the bear, Wednesday and Friday were cloudy nights but when it was again seen on Saturday night it stood near of Lyra and on Sunday night it entered the head of the Dragon, having taken a northward course, after which it vanished in space.

A. D 1743.

"Auf den 31 im ersten Monde hat Br. Onesimus die erste Versammlung in Peniel gehalten, weilen sich der V. des Gemeinde ziemlich enzogen (-diese war wieder eine Klugheit und List, damit sie an Bruder Onesimus auskommen solten, und ihn hernach desto lieber haben, wie folgen wird) welches dann der Gemeinde eine nicht geringe Versuchung gemacht, zumalen da Bruder Onesimus so über die Massen lange Predigte, bis in die 7 und 8the Stunde, in dem sein weiles Wiederholen und Gleichem fanst kein Ende nehmen wolten."

ISRAEL EBERLY BUYS LAND A. D. 1743.

On February 24th 1743 Israel Eberly according to the land warrants in the Penna Archives, purchased from the Proprietaries eighty-six acres of land in Cocalico Township, to which he held patent in his own right, although he intended it to be for the benefit of the Ephrata Society.

Under the heading of "Warrants of Land in Lancaster County" 3rd Series Vol. XXIV, Penna. Archives, appears the following:

"Eikerly Israel 86 acres 2/24/1743."

SAMUEL EBERLY AGENT FOR SOWER BIBLES A D 1743.

When Christopher Sower began to publish his German Bibles the greater portion of which were bound and distributed from Ephrata under the Supervision of Samuel Eberly.

The first Bible printed in America in any foreign language was printed by Christopher Sower. The largest demand for his Bible came from Lancaster County and Samuel Eberly acted as his agent in Lancaster County.

SAMUEL EBERLY DISCOVERS COMET ON CHRISTMAS NIGHT A D 1743/4?

On Christmas evening of the year 1743 another comet made its appearance which caused great excitement and stood in the heavens for two months. That evening a number of the Brotherhood among them being Conrad Weiser who was a visitor at Ephrata, were gathered on the highest point of Mount Zion.

Shortly after the sun had set, Samuel Eberly, the astronomer of the Community, noticed another comet where the sun had just disappeared. He grabbed Conrad Weiser by the hand and exclaimed in awe-struck tones: "See, look, the comet." as he pointed towards the sky.

There was a silence for a few moments, then Conrad Weiser broke the strain by saying: "I see naught but a small star; Brother Jephune, thou seest ever visions." "It were better for thee, our Brother Enoch, didst thou see more visions instead of having thine eyes stubbornly sealed against the mysteries of God" quietly interrupted Israel Eberly.

Samuel Eberly paid no attention to his critics, but stood motionless and gazed upon what others thought was a small star. Suddenly he turned to them and whispered "Tis the very same comet of last winter", "I told ye the sun had swallowed it up, and now the sun hath spit out again the fiery monster," and the he wailed. "Woe, woe, be unto all the ungodly who shall be destroyed by this fiery serpent."

Soon Samuel Eberly was no longer accused of seeing visions, for indeed a comet it was, which rapidly increased to great size and brilliancy, and for two months

from early evening until midnight flamed fiercely across the northern sky, a fearful awesome sight, even to the least superstitious among them.

Samuel Eberly and many with him, accepted the star, since it had appeared on the twenty-fifty day of the month, as the one prophesised in the Zohar, which was to hang in the heavens for seventy days, to be seen by all men as a warning, at the end of which time there would arise a great tumult and confusion, upon the earth, to be followed by the unoversal peace of God's kingdom .

The settlers in the country round about the Ephrata Settlement fully believed this was the "Star out of Jacob" and that a sceptre should arise to smite the evil in the earth; that the millenium was nigh and Beissel taught that when the fulfillment of the prophecy finally came Mount Sinai would be the center of the New Jerusalem in this evening land; that the Brotherhood of Zion would be chosen as the Priests of the Temple, and many there were who hitherto had hardened their hearts against their preaching and their charity, now through fear and superstitious hastened to be gathered under the protecting wings of the Ephrata Community.

This was the great comet discovered by Klingenberg in September 1743. At first it appeared but small to the naked eye, no larger than a star of the second magnitude, but it rapidly increased in size and brilliancy and stood in the heavens for over two months.

Christopher Sower published an account of the appearance of this comet in his paper of February 16th 1744 in which he described its course through the different constellations and stated, so that this shows an equal disturbance in the spiritual order of special Churches and great confusion followed by dreadful Judgments, coming quickly, as the star had so rapid a course, and burned like unto a great flaming torch with a long fiery tail. All of which to me are plain tokens that the destruction of the religious Babylonian governmental order is near at hand.

Beissel commenting upon Sower's statement said:

HOUSEHOLD MEMBERS RECEIVED IN THE SETTLEMENT.

When communal life was formally instituted in the Settlement the holding of all private property was declared an "Ananias sin." This only applied to the Solitary. The secular members or domestic households were allowed to accumulate property, but were supposed to make daily offerings for the sustenance of the Solitary.

Shortly after the dedication of Peniel several of the household members in order to bring themselves to a still higher spiritual condition resolved to devote their fortunes to the use of the Community. They wanted to be received in the Settlement, and in lieu thereof turn their farms and landed estatesover to the Brotherhood and have it become Cloister property.

Their arguments were based on the success attained by Samuel Eberly, Rudolph Nagele and Simon Landis, and besides they stated that there were many other household members prepared to take the same course.

The Chronicon states that it was supposed that the Eberlys were back of this scheme who wanted to turn the farms of the household members into Cloister land, but were unable to carry out their plans until the year 1744.

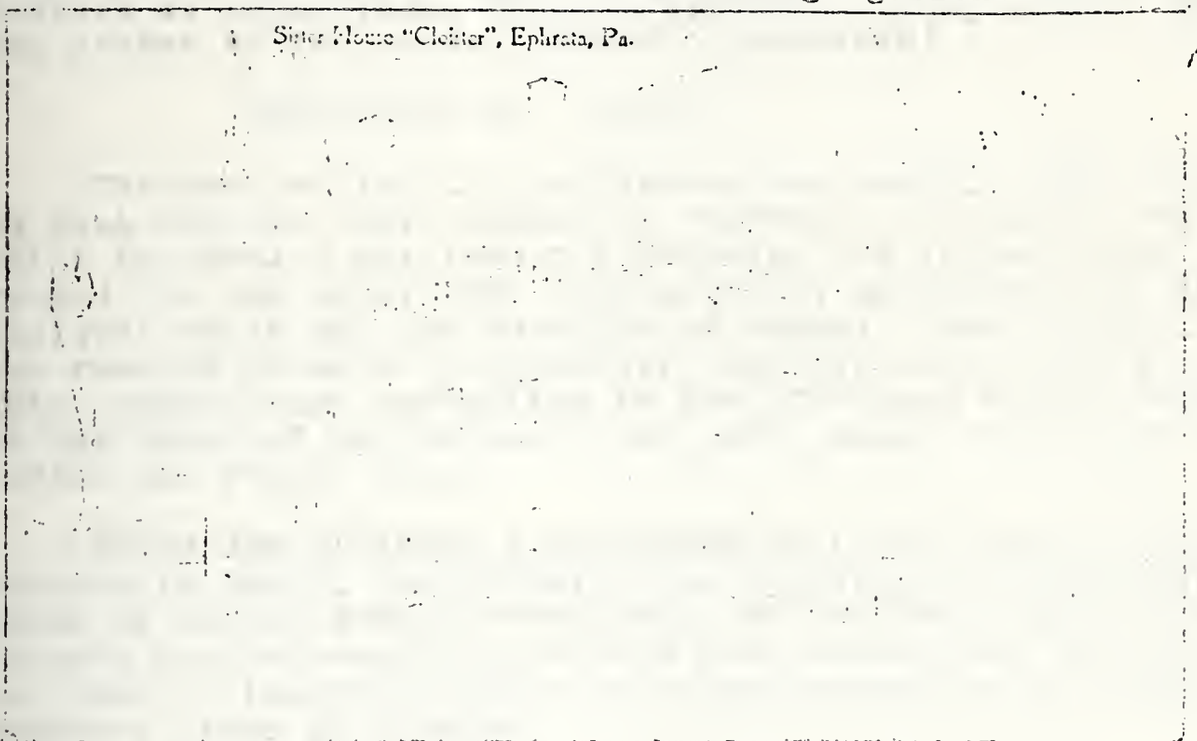
"Soon after these events, the house-fathers and mothers were induced to attempt to bring their state to a higher condition, for they were convinced that it was foundedon sin, and they knew that Rudolph Nagele and Sigmund Landert (Simon Landis) who still lived at that time, had succeeded, The Superintendent gave his moral support to the matter, although it was conjectured that the affair was instigated by the Eckerlins, for it was known that they intended to turn the farms of the household into convent-land."(Ephrata Chronicon)

THE EBERLYS PLAN TO ERECT BUILDING FOR AGED COUPLES OF SECULAR CONGREGATION.

The Eberlys planned to erect a building in the Settlement for the aged couples of the secular congregation as they came to the Settlement; preparations for the erection of this building, however, were not made until the year 1744.

HEBRON, THE SISTER HOUSE BUILT A. D. 1743-44.

In the year 1744 the last building under the directions of the Eberlys was erected. This building was called Hebron, and was intended for the use of the housefathers and mothers of the secular Congregation.



Sister House "Hebron" Ephrata, Pa.

Hebron was selected for this structure because, according to the mythical theosophy it signified the common tomb of the patriarch. In Ephrata it symbolized the end of conjugal life. It was also called "Das Haus der Gemeinschaft".(The House of the Congregation)

It was divided into two parts, one for the fathers and the other for the mothers. In addition thereto there were rooms, chambers and a hall for love-feasts, similar to those in Zion and Kedar. Henry Miller was the largest contributor towards the building.

By Christmas 1743 Hebron was ready for occupation, and several of the Zionitic Brotherhood moved in it, and took charge of the services. John Senseman was installed as general steward and had the management of the household.

ISRAEL EBERLY WRITES LETTERS OF SEPARATION.

"But when the house was to be inhabitated, the house mothers objected, and said: "They had first again to be on a free footing," and this must be done by divorce, for although they hadthus far lived a life of continuence, they

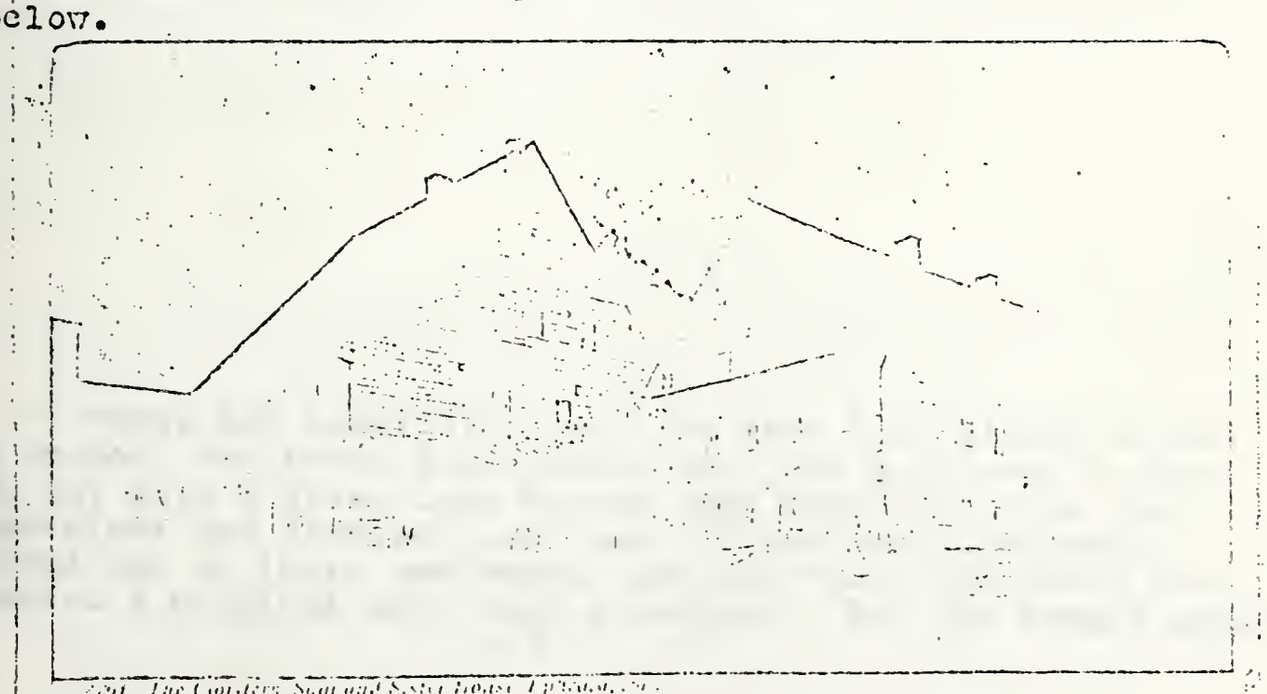
still stood under the will of their husbands, and lived at their mercy. The Superintendent granted their request, to which the care for their eternal salvation had actuated them. Consequently, one of the Brethern had to write the letters of separation, which afterwards being sealed, one was handed to the other".(Ephrata Chronicon)

DEDICATION OF PENIEL.

The day set for the dedication was January 12th 1744. On that day the whole Community assembled in Peniel, and after impressive services a procession was formed which wended its way toward the stream amidst the pealing of the Cloister bells and the chanting of hymns. When the pool was reached those of the Brethern and Sisters who were to enter Hebron were rebaptized in the icy flood of the Cocalico At the close of the ceremony the party again wended its way toward the Prayer Saal.

After dry clothing was assumed religious services were resumed in Peniel during which the letters of divorce prepared by Israel Eberly were handed to the Houserathers and matrons who voluntarily divorced themselves with the intentions of improving their spiritual condition by living separate lives in Hebron.

Hebron stands at right angles with Peniel as shown below.



PENIEL AND SISTER HOUSE .

the

"This new institution was for some time richly blessed by God, for these good people were not only simple minded, but bore a great love toward God; they also were very benevolent and harbored many poor widows whom they maintained out of their own means, so that their household resemoled a hospital more than a convent. But the temper pressed

so hard upon this work, that it was sifted to the utmost, and at last broke up. The beginning was made by the house-mothers, every one of whom, being excluded from creature-comfort, took hold again of her husband; and this was not to be wondered at, for their children, who they had vainly hoped would follow them, remained on the farms in a neglected state, and drew the hearts of the mothers towards them. Another cause was added, for about this time the Eckerlins, who had been a great defence against the natural life, left the Settlement.(Ephrata Chronicon)

"Then again these housefathers and mothers who entered Hebron, at least a number of them, and who had divorced themselves still held on to their landed property. This was exactly opposite to what the and the Eberlys did not wish them to do. Then, as many of these coupleshad their children in charge of their farms or in care of other members of the Congregation, parental feeling gradually commenced to assert themselves. Some had expected their children to follow them but this they did not do and remained on the farms in a neglected state."

ABRAM PAUL INSTITUTES LEGAL PROCEEDINGS.

Shortly after Hebron was occupied legal processes were issued against the leading members of the Society for which Conrad Weiser was held responsible by the Cloister authorities. Weiser claimed that the proceedings were instituted by Abraham Paul and one Merkel.

ISRAEL EBERLY INTERCEDES FOR BEISSEL.

Israel Eberly and Peter Miller went to Conrad Weiser and induced him to discontinue the suit, which he promised to do but notwithstanding this promise the case was reported to Governor Thomas and a process issued. At the hearing the two prosecutors failed to appear and the case against the Community fell.

A FOUNDATIONLESS ACCUSATION.

In connection with the erection of Hebron some of the writers have charged the Eberlys with planning, plotting and scheming to cheat and defraud the secular Congregation of their lands for the purpose of benefitting the Cloister and have them the vicitms of gross injuctice by accusing them falsely.

The acts, deeds and works of the Eberlys were for the upbuilding and progress of the Society. In fact most of the authors who have fallen into error admit this fact. Their very acts and deeds never had a selfish motive, but on the contrary were for the benefit and good of the entire Communiaty.

When the Brotherhood of Zion and the Sisterhood of Saron were formed, communal life was instituted, in the Settlement, and all private property was declared sinful insofar as the Solitary were concerned. Everything was brought together in common, to support a fund, out of which everything needed for the maintenance and support of the Brethern and Sisters was secured. It was further agreed and understood without any objections, that is anyone withdrew such a person would forfeit all contributions, and rights in communal interest.

As previously stated the members of the domestic household were allowed to accumulate property, but were supposed to make daily offerings for the maintenance of the Solitary.

For some time the domestic household held a high regard for the Brotherhood and Sisterhood who spent day and night in divine worship. The daily offerings were bountiful from the beginning, but on account of these being used for barter and trade the offerings decreased and diminished which impoverished the aforesaid Brotherhood and Sisterhood; they being deprived of the offerings something had to be done in order that the Brethern and Sisters would not have to depend on the domestic household for a living.

The Prioress of the Sisters, Maria Eicher and Israel Eberly, the Prior, had counsel together on ways and means to secure the necessary funds to support and maintain their respective orders. This induced the establishment of industries and the Brethern and Sisters were put to work. The venture brought in great profits. In a short time the treasury became so rich that money began to be loaned out, and the Chronicon says "it is likely t at if God had not destroyed this economy, the Brethern would by this time have ships on the sea."

Membership in the Brotherhood and Sisterhood was based on free will, but upon admittance the applicant was required to assign all property to the Settlement which

became common property and belonged to the Society.

When anyone applied for membership in either of the Orders they were informed of the rules and regulations and some recruits soon after admittance demanded their wife back and als what they had donated to the Society. The property which belonged to the Society was common stock, yet none was obliged to give up any of their possessions.

THE EBERLYS PIONEERS IN OLD AGE PENSION.

The provisions made for the aged and inform fathers and mothers of the secular Congregation, who became inmates of Hebron, would have fallen on the Brotherhood, and the Eberlys ideatherefore was to run it on a similar plan to that of the Brotherhood and Sisterhood.

They wanted to exempt all the aged couples from work and make a Home for them in their old age. However, upon entrance in Hebron, the applicant was to donate his or her property to the Settlement and the organization was to support them as long as they lived.

This action of the Eberlys, is termed, by the writers as a scheme on their part to deprive the members of the secular Congregation of their property. The Eberlys merely followed a sound policy for the upkeep of the institution.

This principal of donation is followed even today. No institution exists that does not require or ask for a certain renumeration or donation if the applicant is in position to make a contribution.

Thus it appears, instead of the scheming, plotting and planning by the Eberlys to cheat and defraud any person or persons, they laid the foundation for future generations on solid ground, for all charitable institutions at the present day follow the same method.

GOVERNOR THOMAS VISITS SETTLEMENT.

DIVORCE LETTERS CONSIGNED TO THE FLAMES.

CONRAD WEISER HANDS IN LETTER OF RESIGNATION.

Under date of September 3rd 1743 Conrad Weiser sent in a letter of resignation to the Community.

Weiser, after stating his reasons for withdrawing from the Community, finally says, that:

"For those and other reasons, which I reserve for myself to state them at a fitting opportunity, I take leave of your young but already decrept sect, and I desire henceforth to be treated as a stranger, especially by you, the presiding officers whenever I should come to Ephrata, because of business or other personal inclinations; or should meet you somewhere else." (Ephrata Chronicon)

Shortly afterthis letter Weiser wrote another letter to the Community of which the Chronicon failed to give the date and only quotes part of the letter

CONRAD WEBSER ISSUES WARRANT AGAINST BEISSEL.

It was not long after Weiser had sent in his resignation that Beissel was named in a warrant prepared by him, which warrant he issued at the instance of Abraham Paul and one Merkel against Conrad Beissel in a case in which Anna Eicher also appeared.

"At length he(Weiser) was given an opportunity to carry out his purpose It was thus: One of the first spiritual virgins took the liberty to propose marriage to the Superintendent. And when he told her that if he were to do

Chronicon p 171. says the Brethren

"They (the Elders) meanwhile, usurped the government, and commenced great things which they were also able to carry out, because they had the whole brotherhood on their side. Now it was their intention to add yet another wing to the convent, to purchase more bells, a clock, doors and other unnecessary things, whereas they left four wagons, two of which the purport of maintaining the Heads amidst the forest and with Philadelphia, and the other two to bring together new indescribably large quantity of provisions all which Superintendent Duft also hindered. He did not consider it advisable to check his with his own will, because the whole of Ephrata now built on its counsellors in the self-denial and sacrifice of this world to the will of God, and although the Brethren had to allow head to many transactions ..."

Chronicon p 223

"But at last the (Land Bishop) began to work on the Superintendent, and aided with his counsel, in consequence of which he and the Superintendent had unfortunate differences between them, which induced them to open the doors of the Convent. He summoned the Sisters and unbefriended Brethren back at the time the founders of this office died. Then awful pulses went from this Brethren and the most frightful Brotherhood.

that he would have to deny God, she insisted on it no more; but still she thought he should allow her to assume his name.. And when he declined this also, and when furthermore her youngest sister after the flesh was preferred before her and appointed Mother Superior of the Sister's Convent, her love changed to hatred, and she sought the Superintendent's life at the risk of her own. For she testified to the afore-mentioned Conrad Weiser that she and the Superintendent had made away with a [illegible] child. This he at once reported to the Governor.(Ephrata Chronicon)

ISRAEL EBERLY AND PETER MILLER INTERCEDE FOR BEISSEL.

In the meanwhile Israel Eberly and Peter Miller called on Conrad Weiser and told him for God's sake not to imbrue himself in innocent blood. Weiser promised them that he would withdraw the case but Governor Thomas wrote to Weiser and told him that he should give the witness another hearing, and then take the case before the Court at Lancaster. This Weiser did in the presence of a housefather and when she heard that her life was in danger she took it all back.

"Just at the time when this was made known in the Settlement the Superintendent was in a sad condition, as the powers of darkness whose lords rule in the air, lay heavily upon him, in addition to which sickness came from without. For though he lived an innocent life before God and men, yet this did not protect him against the temper, in whose domain his natural body had grown up."(Ephrata Chronicon) It thus appears that Beissel could not regulate the [illegible]

ISRAEL EBERLY ASSUMES CHARGE OF ALL AFFAIRS.

For some reason on the occasion of some occurrence the particulars of which are not given in the Chronicon, Beissel retired in the latter part of the year 1743 from the management of all monastic affairs, which thus fell in the hands of Prior Eberly, and for nine months he conducted divine worship in Peniel, presided at the lovefeasts, performed all other official duties, during which time Beissel remained in quiet retirement.

"About this time adverse circumstances brought it about that the Superintendent fell sick, and everybody thought he would depart this life, which, at the time, would have been a welcome to many, since he was a great

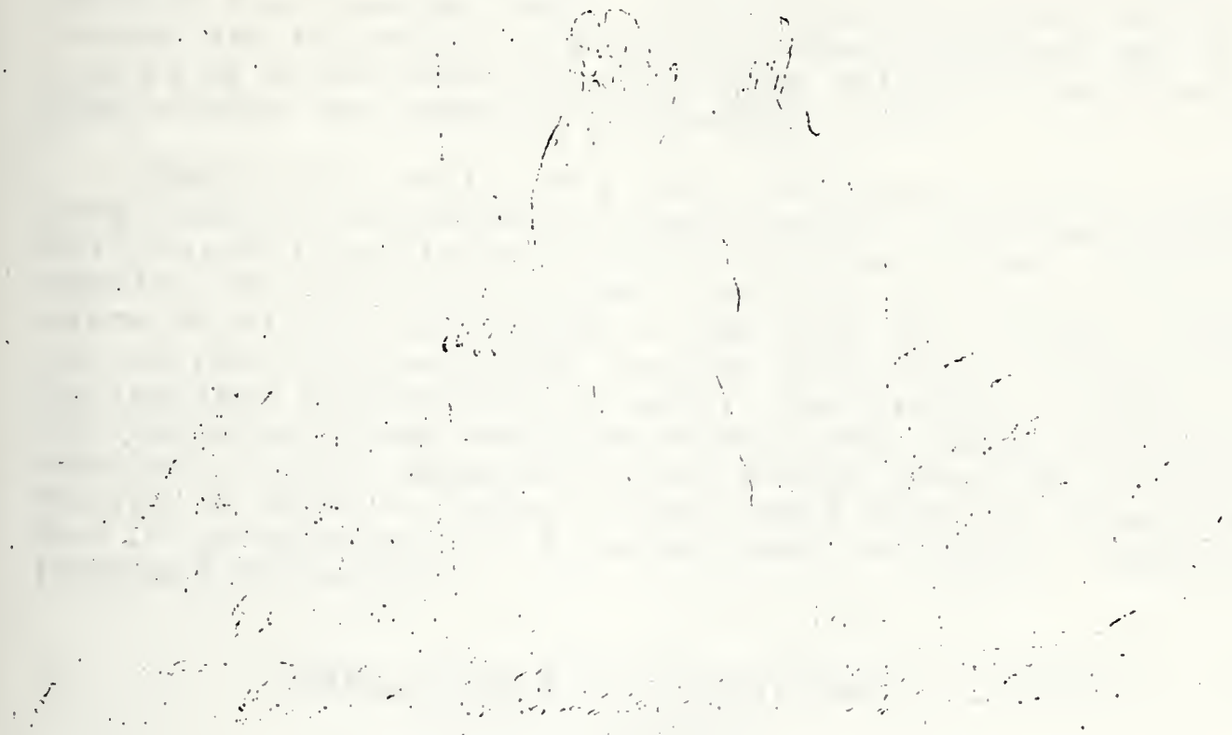
burden to some as a witness before God. The Prior, at least entertained this hope; for although the Superintendent outlived him by fully twenty(?) years."(Ephrata Chronicon.)

When Beissel receoveded from this sickness he began to lament over the great activities of the Brotherhood and tried in every possible way to degrade Prior Eberly and force him out of the Settlement.

"Allhier ist eine lange Passache von einem Geschafft des B. da er Br. Israel in Peniel von dem Vorsteher Amt aus dem Wege gemustert und Seinen Bruder Elnich zum Vorsteher in Zion gemacht. Das Gezanck und der Handel deiser Sache wegen hat fast die ganze nacht gewahret, bis es den Nachsten Tag doch der Alte Gewonnenhat (-der Br. Israel war ihm allezeit zu gross, darum hat er ihn suchen schlecht zu machen, und aus dem Wege zu raumen, wo er nur hat kennen; harnach hat er ihm weider einen Br. Nach dem andern genommen und allein gelassen-)

ONESIMUS AND HIS ROBES.
Israel Eberly and his Robes.

When Prior Eberly assumed charge of all the affairs at Ephrata he ordered special robes to be made for him according to his design, and directions, for use in the various functions of his office.



ISRAEL EBERLY IN HIS ROBES.

The robes were made for him by the Sisters. He ordered a robe made which he put on when officiating at a baptism. Another costume, assumed upon high feasts when officiating before the Brotherhood and Sisterhood, which was patterned after the Jewish High Priest, as described in the Book of Exodus. It is said that it even had the row of tinkling bells. He had a jeweled breast plate made, which he wore as a "sign that he had to bear the sins of his people on his breast, to which fancy, it is said, he clung till death."

In manner, he was solemn, dignified, commanding, graceful, and with only those gestures which his feelings naturally prompted him.

It is said of him that he was often seen to roll himself on the ground when some one neglected to attend the services, or fell away from his calling.

Maria Eicher, the Superintendent of the Sisterhood, forthwith bedecked herself with insignia and robes similar to those worn in the monastic institutions of Rome.

Miller states that he still considered Beissel as the Superintendent, but as a matter of fact he was entirely ignored by the Eberlys and their supporters, who gradually deposed him from all power and as the Chronicon states forced him to retire to one of the small cabins; but it fails to state that it was through Beissel's own misdeeds that caused the Brethern to do--this.

"Whilst the Brethern's Prior and the Sister's Abbess made such an ecclesiastical show together the Superintendent(Beissel) sat in his house forsaken by God, men and angels, wherefore no judgment could be passed against him, since he did not lay claim to any good for himself, while on the contrary the Prior and the Mother had to pay dearly for this ecclesiastical show. The greatest wonder of the whole play was that the Prior always imagined himself obedient to the Superintendent, though after the case was carefully inquired into, it was found that the Superintendend in everything he did stood under the Prior's influences." (Ephrata Chronicon)

ISRAEL EBERLY DECIDES TO TAKE A JOURNEY TO NEW ENGLAND.

These controversies finally began to be heavy on Prior Eberly's shoulders and in order to allay the growing bitterness he decided to go out of the way for a time hoping that his place might be filled by another Brother.

He remembered how happy he had been when he was still a hermit, and he seemed to try honestly to evade "the guile of the Temper." Untimely he came to believe that he was not succeeding. He was several times nearn to say: "If a vessel on a potter's wheel turns out badly, he can work it over again and make something else ou of it, but when it cracks in the fire it cannot anymore be made use of " by which he meant himself. Again he said at times: "God be gracious to me, that I may not run away from school, for if I once run off I shall not return as long as I live."

In the Fall of 1744 he decided to go upon a journey; he having in mind that provably a short absence would tend to heal the differences between Beissel and himself. For his travelling companions he chose his brother Samuel, Peter Miller and Alexander Mack.

Prior Eberly represented the Brotherhood of Zion and Theosophists of the Community. Alexander Mack represented the secular Congregation and Baptists in general. Samuel Eberly, mystic and astrologer, was the physician of the party, and was responsible for their general welfare. Peter Miller was the theologian and acted as interpreter.

Arrangements were made at once for a brief journey. Extra soles were put on their wooden sandals, the points of their pilgrim staffs were sharpened, and a days provision was prepared. They also took with them a copy of the "Meyrouch's Hurel", and a few of Beissel's Theosophische Epistlein for the Spiritual man.

These preparations were made on September 21st 1744. During the night an unusually solemn love feast was held in the Saal, at Zion, in their honor, which lasted far into the night, even the hours between the midnight prayers and the dawn being passed in prayer. The next morning was the Sabbath; they set out from Ephrata and everyone bade them a most loving God-speed.

"At the time of which I write this, the fall of 1744, Prior Onesimus and his three brothers were in the ascendancy, and though for a time it seemed as though Brother Beissel would be completely overthrown in his rule by these designing Eckerlins but they who thought our Superintendent easy to overcome reckoned without their host, for while to the worldly minded he had not the graces and attractiveness that marked our Prior, our Superintendent, though harmless as a dove, had the wisdom and subilty of the serpent and thus at this time, when the strain between these two had increased from day to day Prior Onesimus no doibt for purposes of his own, conceived the idea that we make a pilgrimage to the Sabbatarian communities in Connecticut and Rhode Island."

"But if our Prior had thought to surround himself with his own followers and thus make this enterprise rebound solely to his credit he was greatly mistaken, for the Superintendent quietly suggested the Prior take with him his own brother, Jephuneh and Alexander Mack, and myself as travelling companions, the Prior being promised by our Superintendent that in the meantime he would attend to the Prior's duties at the meetings. This was not exactly to the Prior' liking, but Brother Beissel pointed out that these Brethern were selected in order to insure the success of the expedition as well as the welfare and comfort of the party."(Diary of Peter Miller)

THE PILGRIMAGE TO NEW ENGLAND.

At six o'clock of that Sabbath morning they started for New England. The Brotherhood and the Sisterhood were

assembled on Mount Zion and watched them until they were out of sight.

They walked, as was their custom, bareheaded and silently, in single file, Israel Eberly leading in the lead and Peter Miller in the rear, stopping for the night at any house that offered them shelter.

They went first through the settlements of their German Brethern in the Eastern part of Lancaster County, thence to their English Brethern at Lanthill, Chester County, where they stopped for a few days and held meetings.

From Chester County they went to Germantown, thence to Amwell, New Jersey, holding services and visiting families. After leaving Amwell they went for miles through the unbroken forest until they reached Barnegat by the Sea. The houses at that time in New Jersey were few and far between and some nights they were forced to stay around a fire in the woods so as to keep off any wild beasts.

At Barnegat they visited a little settlement and were kindly received. Several meetings were held. After leaving Barnegat they went southward until the reached a place on the west shore of Barnegat Bay, almost directly opposite to the inlet of that name, where they visited another settlement. These settlers were New England Sabbatarians and were known as "Rogerines."

From Barnegat they journeyed back to Burlington County to visit a hermit or recluse who lived the life of an anchorite near Crosswick Creek, a short distance from Burlington. He was known as John Lovell, an old Pythagorean.

From the Pythagorean's hut at Crosswick they journeyed towards New Brunswick, where they were luckly to find a vessel about to sail for New England. Israel Eberly at once secured passage for himself and his companions and before another two weeks were over they landed at Black Point, Connecticut, seven miles from New London.

ARRIVE AT NEW LONDON, CONNECTICUT.

Shortly after this they arrived at New London, safe and sound, many miles from home and despised on account of their dress and otherwise aspect that whoever saw them ran off as though they were a plague.

They finally ran across a prominent member of the Rogerines by the name of Bolles. He had heard of their arrival and came to their rescue.

Joshau Hemstedd, of New London, Conn. has recorded in his diary the following:

"October 10, 1744, I went to John Boles to see 4 men yt come from beyond Barnegat with long beards 8 or 9 inches, and strangely clothed, no hats and all in white, but they were not there."

John Boles house was at the top of a high hill, about one and a half miles from the centre of the town and this is where they stayed. The fact that these four people had arrived soon became known in New London which was then an unprotected seaport and great excitement prevailed there on account of the war with Spain. The same day that it became known that these Ephrata pilgrims were in town news came out that France had joined with Spain against England.

ARRESTED AS FRENCH SPIES.

The Pilgrims were at once suspected of being Jesuit priests and French spies in disguise. The authorities therefore sent officers to the house of Bolles to bring them into the town of New London.

John Bolles accompanied them and their friends

Through their host they were released. He was a respectable and influential citizen, who testified that the Brethern were Prot stants by birth and profession and henceforth they we e released by the civil authorities. After this they attended meetings instituted by their friends the "Rogerines" at which meetings they took an active part.

At that time there was a state of religious excitement in Connecticut, the so called "New Light Movement", being then at its height. The congregationalists and the New Light were especially bitter against each other.

The pilgrims from the Cocalico did all in their power to ally their bitterness against eahh other and their presenc and persuations went far to subside the ex itement which then rent the peace of the Connecticut towns.

LEAVE NEW LONDON.

From New London they went to the Sabbatarian brethern of the New Port and Westerly churches, Rhode Island, after which they again returned to New London, where they were entertained by Ebenezer Bolles, a wealthy merchant and son of John Bolles, the noted disciple of John Rogers,

HOMEWARD JOURNEY.

Finally they started on their homeward journey. When it became known that they were going to leave persons of all denominations accompanied them to the wharf. They engaged their passage and paid for it to New York. They gave them many gifts and presents, so that they returned home richer than they were when they left. They wished them a God-sped and a safe and pleasant journey. Many on the shore watched the sloop as she passed out into the Sound and wafted their blessings after the departing Strangers.

ARRESTED IN NEW YORK CITY.

Hardly had they set foot upon the shore at New York when their strange garb again attracted attention and they were arrested on suspicion of being Jesuits from New Spain. They would have been thrown in prison had not a Justice of the Peace, who was acquainted with their circumstances, interceded and entered bail for them.

After their release they started on their long journey to Ephrata, by way of Philadelphia, They went by water from Staten Island, thence across the Island, to Elizabethtown Point, to Elizabethtown and Woodbridge , thence to Raritan at New Brunswick, covering the distance of forty miles, eleven of which was by water, From New Brunswick the journey on foot began, across New Jersey to Trenton, a distance of twenty miles, where they crossed the River into Pennsylvania and from their they went to Philadelphia where they stopped at William Jung's for rest. Three days later they started over the old King's Highway for Lancaster, a distance of some eighty miles, and thence by Reading Road to Ephrata.

ARRIVE AT EPHRATA.

They arrived within sight of Mount Zion just as the sun was setting They fell upon their knees and offered up a prayer of thanks for their safe return. Another

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short stop was made with one of the housefathers for they intended to arrive at the Cloister at midnight and when they arrived they filed silently into the Saal surprising the assembled Brotherhood for them can unexpected.

After the greetings were over arrangements were made to hold a general lovefeast in Peniel the following Sabbath to celebrate their safe return.

Israel Eberly kept a complete diary of their trip which became the property of the Brotherhood.

THE EBERLYS BROTHERS SOLE RULERS.

After the events of the pilgrimage were over each of them resumed his usual work and devotions as though they had not been away.

"But the Prior was greatly deceived in his calculations, for his office called him again, and his former burdens rested once more on his shoulders, Since he saw that he could not get rid of his office and far less could master same, because the Superintendent stood in his way, he at last came to the determination to act as the temper had insinuated, and make himself independent of the Superintendent. This he disclosed to one of his most confidential Brethern, adding that he had determined to leave it in the hands of God. The Brother counselled against it, and represented to him that he had to do with an old warrior, who had learnt many a stratagem; he might easily lose. But he insisted upon it, and to prove it he tore up before the eyes of the Brother, a letter which the Superintendent had written to him. ....."
(Ephrata Chronicon)

From the above statement we understand that Israel Eberly decided to make himself entirely independent of Beissel; that so informed Peter Miller, and to strengthen his statement, he tore up, in front of the eyes of Miller, a letter which Beissel had written to him, the contents of which, the Chronicon has not disclosed.

NAPOLEON, POOR PENMAN.

After Napoleon's return from Elba he gathered the reins of power, being bound to stop at nothing short of universal conquest and determined to crush first the Prussians, and then the English.

Like a hawk he swooped across the Belgian frontier struck Blucher driving him like chaff before the wind. Then he turned upon the English, and ordered Grouchy, his marshall, to march at once with his men to prevent Blucher from joining Wellington, and be in readiness to fall on Wellington's flank when the decided moment came.

Instead of Grouchy marching to the point designated by Napoleon, he halted at midnight, thinking he would have time until next morning. In the meantime Wellington was informed of Grouchey's movements and he marched forward with his troops, and seized the position.

The next day Napoleon began his onslaught and Grouchy had not arrived. He was taking this time, because he had received a message from Napoleon stating that the "Bantaile engagee."-- The battle is on;"which on account of Napoleon's poor writing Grouchy read the "Battile gagee"-- The Battle is won. By the time Grouchy arrived Wellington had won the frightful Battle of Waterloo partly to Napoleon's poor penmanship and to punctuality.

Instead of Napoleon's marshall, Grouchy being able to read correctly Napoleon's hurried penmans writing Wellington won the fought Battle of Waterloo

Grouchy had instructions
Grouchy had instructions to march at once with his men to present himself
and be in readiness to fall on Wellington flank
when the decided moment came
Instead of Grouchy marching to the
point designated by Napoleon, he halted at midnight thinking he would have time
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troops and took his position
The next morning Napoleon began his
Battle and Grouchy not arrived
Grouchy was taking this time because he had received
a message from Napoleon stating that the "Battaile engagee."
The battle is on; which on account of Napoleon's poor writing
Grouchy read the "Battile gagee"-- The Battle is won

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ISRAEL EBERLY ELECTED PRIOR AND SUPERINTENDENT.

Following the events as told above a matter happened which upset Beissel's entire calculations. Beissel called a meeting to fill the vacant office of Prior and the party whom he had selected for the office was defeated, and Beissel lost out. In the meeting called several Solitary candidates were proposed, Peter Miller apparently being one of them, but Israel Eberly was named as his own successor.

This was more than Beissel had expected and in a fit of anger he declared that under the circumstances he should have to resign his office as Superior of the Community. His resignation was accepted much to his surprise and chagrin, and Israel was forthwith installed as Beissel's successor, thus assuming the office of Prior and Superintendent.

"Beissel resigned as Superintendent in a fit of anger and for some months Israel Eckerlin was the head and front of the Society." (History of the Brethern)

For some time the misunderstandings between Israel Eberly and Beissel had not come to the surface, but it finally burst forth in a glaring opposition and dissatisfaction and intrigue followed:

Many were anxious to see the end of it. Some said that it would not last long, for nobody ever heard that an apostle had revolted against Christ, or a diciple of the Apostle against the Apostles.

"Many, however, of the Community accepted him as their priest, and permitted him to break bread in their houses; .... All the Brethern stood at that time, at least to outward appearance, obedient to the Prior, and bore their yoke willingly, because they had no hope of regaining their liberty again"(Ephrata Chronicon)

"But there was still another task which gave him much troubel; for the Superintendent still stood in his way, and he could not think of any means by which he might render him submissive. He at last seized his person, and obliged him to change his dwelling five ties, within half a year; and if he should not effectuelly gain his ooject so, he had determined to make him live in one of the rooms of the Brethern, and thus degarde him to the state of an ordinary Brother."(Ephrata Chronicon)

We then understand that when Beissel was bereft of his authority he was transferred to one of the small cabins. He soon became restless in his enforced retirement, and lost no opportunity by scheming to regain his lost prestige.

THE EBERLYS PLAN TO BUILD NEW BROTHERHOUSE.

The last building that the Eberlys had planned to erect was Bethania, the Brother House. This was to be a large addition to the House of Zion; the house to contain no less than one hundred Kammern or cells for that number of male celibates together with the necessary community rooms and offices requisite for their comfort. The plan of this house was in many respects formed after that of the old monasteries in the Fatherland, and if it had been erected as originally designed would, together with other houses on Zion Hill, formed a most unique group of buildings.

Most extensive preparations were made for the early completion of this new building. The foundations of the structure were laid, the timbers were prepared and the needed boards were seasoning in piles down by the saw mill.

REDEDICATION OF HEBRON.

During the year 1745 the interior of Hebron was altered to suit the requirements which existed at that time and on the 13th of July 1745 the building was rededicated and the name changed to Sharon. The Sisterhood was also renamed and became known as the "Roses of Sharon."

WORKED STOPPED ON NEW BROTHERHOUSE.

In the midst of the great activity of the building of the new Brotherhouse an event occurred which not only changed the plans of the building but effected the general policy of the Community as well, for the Chronicon states "that the Eberlys were dethroned." All work on the building ceased until the Summer of 1746 when the Community erected a Brotherhouse down in the meadow, near the Cocalico Creek, called Bethania from the building material prepared for the Brotherhouse to be erected on Mount Zion.

"However, another event occurred at about this time which upset the whole policy of the household, and that was the leaving of the Eckerlins, for when they left many wanted what they had donated to the Community. The people of the household moved upon their farms again, and left the widows and all the rest of the poor to the Settlement." (Ephrata Chronicon.)

THE CONSPIR CY TO OVERTHROW THE EBERLYS.

Early in the year 1745 a scheme or plot was started to overthrow the Eberlys. The first step taken by Beissel was to gradually withdraw the Brethern who assisted Prior Eberly in his services in Peniel, and the end was brought about by an order transferring him to the House of Zion as elder, in place of his brother Michael.

The conflict had lasted about nine months during which period Beissel lost no opportunity to regain his prestige. It finally broke out in open form whih lasted for about three weeks no one knowning what the end would be.

"Der Israel war ihm allezeit zu gross, darum hat er ihn suchen schlecht zu machen, und aus dem Wege zu raumen, wo er nur hat kenne; harnach hat er ihm weider einen Br. Nach den andern genomen und allein gelassen."

THE WRATH AGAINST ISRAEL EBERLY.

On the third day of the sixth month(August 3rd 1745) the enmity against Israel Eberly assumed an open form. The Sabbath services were opened by Israel Eberly and contradicted by Jacob Gass and Br. Hagermann ostensely on account of his long sermons.

THE WITHDRAWEL OF THE EBERLYS.

"To all appearances the old mole(Beissel) had been very active in his underground work, bu tthe severity of the Eberly rule was no doubt greatly to blame for the revolt"

PETER MILLER BECOMES AN ENEMY OF ISRAEL EBERLY.

One day while Israel Eberly and Peter Miller were working on the composing cases in the printing office a controversy arose between them .

Peter Miller started an argument about certain matters concerning Beissel, and after making all manner of accusations and insinuations, angry words follows and Prior Eberly apparently annoyed at the words of Peter Miller deploring the waste of time, gave Peter to understand that it was none of his business what he did, that he was to attend to his work.

BEISSEL AND MILLER ENTER INTO CONSPIRACY.

About the same time this controversy was going on between Prior Eberly and Miller Beissel knocked on the door of the printing office and called Miller out.

It was at this time that a long drawn conversation was held between Miller and Beissel, the subject matter of which the Chronicon fails to state, but it was no doubt concerning Prior Eberly.

After the conversation Beissel went his way and Miller returned to the printing office when, he says, he found the Prior in a sad and dejected mood. Since the compiler of the Chronicon has hid the subject matter of the conversation Miller had with Beissel it can be fairly inferred that Beissel and Miller were in the wrong which would be the only inference to be drawn for the reason that Miller not having stated what the trouble was about. This would seem to be in harmony with the entire record as chronicled by Miller

"To give a correct report of this, it happened that as the Prior, with his most faithful Brother, Jaebez, by name, worked at the composing cases, God suddenly revealed to that Brother that the founder of the Community was being persecuated; wherefore he said to the Prior; "Why did you cashier the Superintendent?" The Prior answered, "That is none of your business; you attend to your work." Hardly was this said, when the Superintendent knocked at the door of the printing office."

"He called the Brother out and spoke with him about different matters, andthen went his way." (Ephrata Chronicon)

It has been established beyond contradiction that in nearly every instance where trouble arose between Israel Eberly and Beissel, that Beissel seemed to have been in the wrong as well as have the charges which Miller has made through the entire Chronicon against the Eberlys no foundation.

Among the subject matter to prove this statement is Miller's conduct in defacing the title in the deed originally made by John Meily and his wife to three of the Eberly brothers and others, all of which matters and interest have been fully explained under their respective titles in this glossary of the early settlement of Ephrata.

It can be further stated that Miller in his rampage went in every direction to seek revenge by trying to get the Eberlys out of the Settlement; he showing plainly his hate of the Eberlys, and hate opens the gates of Hell.

THE SECRET MIDNIGHT SESSION.

The following night after the conversation held by Miller and Beissel, a secret meeting was called of the Brethern by Miller. This meeting called by Miller can be likened to the thief at night time. At midnight he assembled about a dozen of the Brethern in secret session in the Saal in which the principal subject of discussion was the attack on Israel Eberly. The meeting consumed the night and it was decided to cast Israel Eberly out of the Settlement.

We can infer Peter Miller stated that the midnight meeting had been secretely gathered to hear and to take counsel regarding Israel Eberly, the ambitious Prior to whose authority Miller probably said "I am no longer willing to submit." "Israel had become the victorious leader of this Society. This place I had reserved for myself."

"I am tortured even to madness when I think
Of the proud victor." Tragedy of Cato.

"For seven long years we have been under the guiding of these designing Eberlys and our only relief is to remove them. Their lording over us must end."

Then Peter Miller put the following questions to the Brethern:

?. "Ab sie solchen Fuus wohl an der Letten Warren?"
(?) (Do you want such a false foot to tread us under his heel?)

To this, because they were under the subjecting power of Miller, they answered: "Nein! (No!)

Then Peter said: "Das muss ein wunderbarer Gott seyn; der die Bruder so zu-end verschliest; die weilen sich keiner mehr uns Gebet Aussein un anbeigen un hat sie also von Ketten ver ieses mal losehen."

GABRIEL EBERLY

Word came to Beissel, (no doubt through Peter Miller) throughsone of the Brethern that Gabriel Eberly, brother of Israel, was not altogether satisfied with the way things were going, and like the ferocius doodlebug, nature's most cunning hunter, Beissel began to do underground work, dug a sand hole to serve as a trap for Gebriel Eberly in which the unfortunate Gabriel fell and was devoured by his prey.

Beissel arranged a conference with Gabriel Eberly during which he told him how his brother Israel had become entangled into the quarrels of the Brethern and warned him that if he should miscarry in the Settlement he would never gain anything by it. Finally he persuaded Gabriebl to join him in casting Israel, his brother, out of the Settlement, says the Chronicon.

"He(Beissel) consulted with the Prior's youngest brother after the flesh, called Jotham, how his brother, who formerly had occupied a high office in the great church, had come to the Community by divine will, and had without cause become entangled in the quarrels of the Brethern; that he wished to tell him as a word of truth from the Lord, that, if he should miscarry in this institution, it would never gain any prosperity. He at last persuaded him in conjunction with this Brother (Miller) to take up the work of God, which was at its last extremity."(Chronicon)

BEISSEL ASSEMBLES HOUSEFATHERS INTO SAAL.

Beissel concealed himself behind Peter Miller and Gabriel Eberly. He called the Housefathers together and after having spoken a great deal to them, the nature of which is not given in the Chronion, told them that "Two Brethern of Zion have ventured their lives for the general good, whom I recommend to your prayers."

BEISSEL ISSUES WARRANT.

As a result of this meeting Beissel put a written authority into the hands of Peter Miller and Gabriel Eberly to "act when they thought best to act" which command they thoroughly understood.

COPY OF BEISSEL'S WARRANT.

"To Brother Jaebez and Brother Jotham: Be valient, and do what you have to do, and leave nothing undone which might prove a hinderance to bringing the matter to its proper end, I for my part, am strongly engaged in my mind before God, that this is the right way. May God give to all of us life, and the enjoyment of Him in the world to come." "Friedsam, a Monetity."

Peter Miller and Gabriel Eberly did as commanded by Beissel. They went down to the saw mill where Israel Eberly was preparing lumber for the new House Bethania. "We came, they said to Israel, "to tell you that our conscience does not allow us any longer to submit to you, because you have rebelled against the spiritual Father, and therefore we declare ourselves against you." Alexander Mack and Jacob Hehnly were with Israel Eberly at that time and they told Peter Miller and Gabriel Eberly that they considered their actions were bold.

"The Prior(Israel Eberly) at that time worked at the sawmill, for all the Brethern had their hands full with the convent, which was about to be built. But he had been mortified to such a degree, that he outdid all the Brethern, and by these means often saved himself from severe judgment, whereby he hoped, although in vain, that he would now also succeed."(Ephrata Chronicon)

CHAPTER XVI

ISRAEL EBERLY DETHRONED.

Three days after the midnight session called by Peter Miller a meeting was held by Beissel behind closed doors at which ten or twelve Housefathers were present. This meeting was held without the knowledge of Israel Eberly and it was decided to overthrow him.

"Nach drey Tagen haben sie wiederum mit dem hl. B. Rath gehalten un ihren Rath mit seinen beschlossen, und so dann Bruder Onesimus von seinen Amt gesetzt, dies war der 7 Tag in 6 Monde."

On the seventh day of the sixth month 1745 ten or twelve Brethern again assembled in the Saal and held a conference regarding Israel Eberly, presidd over by Beissel and final steps we e taken. Israel Eberly was dethroned.

"Heiset es, die weilen nun alles sauber und schon aus dem Wege geraumt is (was sich zwischen die Bruderschaft und Gott gesetzt hat (-Oder zwischen die Bruder und Conrad Beissel, der Selb-Gott-) das war Br. Onesimus gemeint, das ungottliche Regiment, so hat nun die Bruderschafft nichte mehr zu Klagen notig, indem nun das Reine von dem uneinen geschieden its (-O Elend! wie steht es doch jetzt aus?)

GABRIEL EBERLY APPOINTED ISRAEL EBERLY'S SUCCESSOR.

Gabriel Eberly was appointed Israel Eberly's successor as a matter of form, not, however, without the envy of some who maliciously remarked that it seemed as though the Eberlys considered the office a family heir,oom. Peter Miller and Jacob Gass were appointed Gabriel's assistants.

"Da dieser geschehenen haben sie mit des B. List den Br. Jotham Schein erwahlet, und auf den Thron als Vorsteher gesetzt, wie die Bruder Jabez und Jethro neben ihn also ist Br. Jotham an seiner Bruder Onesimus von Vorsteher Amt zu stossen, und das Elend zu bringen."

"As soon as the office of Prior became vacant by the departure of the Prior, his youngest brother, Jotham successfully worked himself into the position, for the Eckerlins had the delusion that the office was hereditary in their family, so that the Prior was once heard to say: "The Community is mine" to which his brother Jotham answered "Then the Brotherhood belongs to me, " which the third Elimelech heard and replied: "My God brothers, both of you are mistaken" for in his opinion both belonged to him." (Ephrata Chronicon)

ISRAEL EBERLY DENOUNCED BY BEISSEL.

It was at this time that a general order was issued by Beissel for a Reformation meeting as it was called, and for the purpose of denouncing Israel Eberly.

The Brethern and Sisters were summoned in the Saal and the name of Israel Eberly was mentioned with contempt, ridicule and derision. by Beissel.

Beissel styled Israel Eberly as a rebel and disturber of the peace, an outcast and as one who had relapsed into the spirit of the world and said that all his adherents would be under the same ban.

When Beissel denounced Israel Eberly he threw the whole Settlement into turmoil and it trembled with excitement over the controversy.

PASSING THE BLAME.

"It was also correctly supposed that the Mother of the Sisters was another cause of his(Prior Eberly's) fall and of his later tearing himself away from his spiritual father, in that she brought to him much sympathy from the Sisterhouse; for she sought to further her own profit by stirring up differences between the Superintendent and the Prior. "(Ephrata Chronica)

What a pity it is that men will not play their game fair. Even Adam, when he was called to judgment before God blamed his wife. ~~Peter Miller forgot that he himself was as much of a tale bearer and~~ and a trouble maker.

In a narrative written on the Cloister under the headline of "A Rebellion and its Results" now in the Historical Society of Pennsylvania, we find the following:

" Up to the year 1745 Conrad Beissel had a rival in the person of the Prior Israel Eckerly who caused him many sleepless nights."

"Israel was a great business manager and much superior to all others. He turned the home of Mysticism into a labor colony, put all the hands to work, availed himself of the capabilities of each one, superintendended the sales and purchases and paved the way for the Monastery's prosperity."

"The contemplated visionaries lamented over this great activity of his devising new enterprises, building of more mills, extending the business of the Monastery was now a plan of buying all the land within two miles of the institution. In their eyes it was a backsliding into worldliness, but Israel with his practical good sense kept up a high enthusiasm for Mysticism and as the Chronicon expresses it was a hot suitor of the maiden."

"It will not be surprising that alongside of this man of healthy mental energy, clothed in a strong well built body, the irritable Superior, the whimsical choud stalker, the puney Beissel became dissatisfied and jealous and especially so far as Eckerlin did not conceal his contempt of Beissel's qualities as a leader though he gave full credit for his abilities at converting souls."

"Gleich darauf war eine Versammlung welche als eine Reformation Versammlung gehalten, worin die B. den Br. Onesimus als einen im Weltgeist verfallen Menschen erklart hat, und die Br. die ihm zur Seiten waren, waren mit darein verfallen, hierauf heiss es, nun seyen die, Gesellschaften widdrun in das unstandliche Ente woraus sie geboren (Namlich Conrad Beissel aufgenommen worde.")

"Meanwhile the Brethern begen to awaken and to comprehend that the day of their liberation was at hand. They entered into fellowship with those two Brethern; all of which came from God, for in a short time they had the whole Brotherhood on their sid."(Ephrata Chronicon)

"When it was rumored that the Prior had rebelled against the Superintendent, the Brethern began to revile everything he had done when in office."(Ephrata Chronicon.)

THE BURNING OF ISRAEL EBERLY'S WRITINGS.

Then like Nabonasser, the Babylonian King, they destroyed all the annals and literature of Prior Eberly, their predecessor, for the purpose of compelling Babylon to date from themselves.

An order was issued to burn all the books in the Settlement that Israel Eberly had written and all the hymns he had composed. The Solitary Brethern collected what they had; took the collection down in the meadow of the Cocalico; started a bonfire, formed around it, tossed the writings into the fire, and stirred the fire until the books were entirely consumed. Not a single copy was known to escape. The value of the books burned amounted to nearly fifty pounds sterling. The records of all business transactions were also burned, &c &c!

Three days later under an order issued by Beissel the Sisterhood of Sharon followed the Brotherns' example. All hymns and writings composed by Israel Eberly were collected, among them being two writings, which deserve special mention; one was "The Life of a Solitary, and the other "Rules and Precepts of a Soldier of Jesus Christ."

ISRAEL EBERLY'S WRITINGS GATHERED FROM THE FAMILY FIRESIDE.

The next movement was to collect all the writings and hymns composed by Prior Eberly from the home fireside to be consigned to the flames.

The members of the Congregation who lived outside of the Cloister confines were ordered to bring all writings and mementos of Israel Eberly into the Saal. These too were committed to the flames together with Samuel Eberly's interpolation of Job.

Some of the writings were kept hidden by Israel Eberly's admirers for many years after his death, which now all appear to have been lost.

"Eben diesen Tag haben die Br. das English Buch, das Br. Israel gegen die Herrhuter helfen drucken, unter friem Himmel verbrannt, welches 50 Pfund werth gerechret ist(Das war ein unverstandiger Fisher) Drey Tage danoch haben die Schwestern alle, seine Zwey schrieften un seine Lieder verbrannt."

"Die ereste Schrift hat den namen "Der Wandel Eines Einsamen," Onesimus enpfangen, zusamme in den Saal Bringen mussen, al da sie verbrannt, und also haben seine Schriften ein Ende Genommen." (B. Epistles)

"It has already been mentioned that a writing had been published in the English Language in the Settlement; this was burnt, because it had been printed by his order without general conesnt."(Ephrata Chronicon)

"There were also condemned to the flames a title and preface which he had written for the Superintendent's printed Theosophic Epistles; for both were offensive because he extolled the Superintendent without measure in the title, and had rashly said that in the preface that most mystical books were not worth more than to be burnt afterwards; however, another title and preface were substituted." (Ephrata Chronicon)

"The Sisters followed this example and burnt all hymns and writings they had which were composed by him, among which two writings especially are to be named "The Life of a Solitary," and the other "Rules and Precepts of a Soldier of Jesus Christ." The Brethern likewise collected everything that originated with him and delivered it to a Brother to have it burnt."

The violent attacks made on the writings of Prior Eberly were so much out of place that the author of the Chronicon thought it bad form to disclose the name of the Brother to wom the literature was delivered to be burnt.

In all history there cannot in some respects be found a precedent more ignomious than the burning of the writings of Israel Eberly.

After the narrative in the Chronicon relating the burning of the writings of Prior Eberly the author of the Chronicon shifts the scene of discussion and directs his attention to the author, laying stress on his first sentence by saying:

"This was a heart-thrust to the Prior, and now it became evident that he had his greatness only through the fellowship of the Brethern so that when he lost this he felt so forsaken that he was seized with sickness."

"It is strange that at the time he was kept prisoner in the same place where the Superintendent shortly before had undergone the greatest temptations he had in his life; though he never was really in prison, it was only a common saying."

"But when he (Peissel) noticed that some Brethern wanted to carry water on both shoulders and always betrayed to him (Israel Eberly) the secrets of the Brethern, it was ordered that whoever should visit the Prior without company, such a one should not be considered a Brother any longer."

"Some did not mind this, and these afterwards escaped with him into the desert. Thereafter two Brethern were ordered to attend him in his sickness, and then the whole Brotherhood clung again to the Superintendent as the man who under God was the cause of their conversion."

"They also arranged a nightschool in their hall, at which they always had him (Israel Eberly) with them, which the Prior in his spiritual prison could hear to his grief." (Ephrata Chronicon.)

The prejudiced and selfish mind never fights in the open, always under cover, employing all the unfair means at his command, and in street talk always appears as the

assassinator of character. This principle is a part in the literature of all ages. It is as much in evidence today as at its birth.

The title of the two Broadsides of Israel Eberly were as follows:

Die Richtschur und Regel,
eines Streiters Jesu Christi,
welcher in did ewig Schatze,
der Weisheit verliebet ist

Translation:
"The Precepts and Rules of the Warrior of Jesus Christ who is enamoured of the everlasting Treasured of Wisdom:

"Ein sehr geistreicher Spiegel als worinnen dass rechte Bild, des einsamen Lebens erscheinet, und as eigentlich desselben Beschaffenheit, Seye, wann es seine rechtmassige Sache darstellet und ans Licht giot."

Translation:
A vertiable spiritual mirror, wherein the true picture of the Solitary life appears, and of what its constitution really consists when it portrays its legitimate matter and brings it into the light

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ISRAEL EBERLY GUARDED ~~BY THE BRETHERN~~.

PETER MILLER SHIFTS BLAME OF MOTHER MARIA.

Since the days of Adam it has been the custom to foist the responsibility upon women.

In a book printed at Ephrata called Die Hohe Zeugness (The High Testimonies) Israel Eberly had written the intitial title page which consisted of sixteen pages. This preface was taken out of the book and another title page substituted because the Chronicon, states that Israel Eberly has extolled the Superintendent beyond measure.

"Heisst es, die weilen nun alles Sauber un Schon aus dem Wege geraumt ist, was sich zwischen die Bruderschaft un

ISRAEL EBERLY CHARGED WITH BRIBERY.

After the burning of the literature there appears to have been great opposition to the destruction of the writings of Prior Eberly.

The indignation assumed such proportions and aroused so much adverse criticism against the parties responsible for the act that the attention of the settlers had to be directed to some other subject.

The author of the Chronicon selected to charge Prior Eberly with bribery. The same charge could have been made against Beissel and others. Was it made? The answer is in the affirmative; but the charge was erased and Beissel given a free slate of health on the grounds that the money had been legally taken out of the treasury.

Be it remembered that the forty pounds charged against Israel Eberly while treasurer was taken out and used for the same purpose for which Beissel was excused.

"The Chronicon states: "That before the Solitary were systematically organized Beissel held the funds and whoever had any money, handed it over to him, and he appropriated it in such wise that the Settlement always remained poor. Not till after his death was it revealed that most of it was carried away by beggars."

"It is remarked that those Brethern fared best who kept on good terms with the Superintendent and maintained a constant strife with the Prior."

It is easy to pick out errors, or supposed errors in the life of any man. Moses, the world's first teacher, made a lot of mistakes; but he lead the Israelites out of bondage, and established a great law and a Hebrew Commonwealth. He killed the Egyptian who was abusing the Hebrew slave and as the result he fled into the wilderness. Prior Eberly led the Brethern and Sisters out of poverty; established law and order in the Settlement, and as the result he fled into the wilderness.

Man is born in sin. All flesh is weak. Since time began it has always been easier to talk ill than good. The cheapest commodities are advice, criticism and evil talk. Man seems to forget the injunction. "He that is without sin let him cast the first stone."

This discussion may well apply to the author of the Chronicon. Israel Eberly, the Prior, done nothing more or less than what his predecessors and successors in office did.

The author of the Chronicon seems to make a mountain out of a mole hill, when he talks of Prior Eberly having taken forty pounds out of the Brethren's treasury, which he replaced at a subsequent date.

The only difference between his act and the acts of his accusers is that they appropriated Prior Eberly's own possessions to their own use for which they never made good. Therefore the Chronicon fails in blackening the character of Israel Eberly, unless it blackens the character of others whose activity in defrauding was by far more of a criminal nature than that of Prior Eberly.

"At last when the Prior became aware that the loss of his office and his priestly dignity was in store for him, deep repentance took hold of him, and he wept Essau's tears for a thing which he had once possessed in his own person, and which to all eternity could not be his again." (Ephrata Chronicon)

"Nevertheless he took forty pounds out of the Brethren's treasury, and with it tried to bribe the Mother of the Sisters to intercede for him with the Superintendent. But the Sisters did not agree with the money. The most of them declared it should not be accepted. But the Mother took it. Her intercession, however, was of no avail. A Brother in Zion did the same; but everything was in vain."

ISRAEL EBERLY ACTS ROLE OF PEACEMAKER.

In this position, like the Apostle Paul, Israel Eberly who was endowed with skill, tact and courage and in his broad humanitarian make up forgot the past and showed no bitterness.

In that broad dictum he believed in persuading his neighbor to compromise their differences wherever possible. With this thought in mind he called on Beissel and pleaded for the restoration of peace, good order and brotherly love. Beissel was lacking the milk of human kindness, too stubborn to consider the mission of Prior Eberly.

The historians of the past picture Beissel as a very devil, narrow minded, quarrelsome, vindicative to the extent of fanaticism. "Beissel was a very devil when he was opposed and bore the sharply outlined stamp of narrow minded fanatics." (Dr. Oswald Seidensticker)

ISRAEL EBERLY APPEALS TO THE BRETHERN.

Prior Eberly did not lose entire hope, in his mission, for Beissel's stand, and carried his entreaties to the Brethern. The Brethern were assembled in the writing room and here he made his appeal. "I beg of you for God's sake, Brethern, receive me again, for I cannot be separated from you in time and eternity." The Brethern looked at each other in amazement; no one having an answer to make Prior Eberly returned their suspicious look with eyes peering through the haze of coming years, and in order to bring about brotherly love he told them that he was willing to humble himself as a common laborer, volunteered to go in the forest and swing the axe if they would only let him remain in the Settlement.

However, under the teachings of Beissel, the narrower shadow of this teacher seemed to rule the Brethern, and when Israel Eberly discovered that his appeal fell on deaf ears and was denied a seat at the table, he shook the dust from off his feet and bade them farewell, feeling that he had committed nothing worthy of such treatment, no doubt with the parting words from henceforth, 'if these poor souls are so lacking in Christian spirit, that they cannot forgive and forget; turn a new page; start life anew, it is theirs loss and not mine. You were hungry and I fed you, I have fought a hard fight, I have kept the faith and now may peace be unto you, departing with his work well done and remembering the words of the Master; he no doubt had in his mind-this:-

"And whosoever shall not receive you, nor hear you, when ye depart hence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomarrah in the day of judgment, than for that City." Mark vi, ii.

"Als er nun sahe, dass der Vorsteher nicht zu erbitten war that er einen versuch an die Bruder trat vor vielem Kummer eine entleibten Geist als menchen ohnicher vor sie als sie eben ihre Schreibschule hielten, und spracht, ich bitte euch um Gottes wielen, Bruder, nehmet mich wieder auf, dann ich kan in zeit und Ewigkeit mich mehr von euch geschieden seyn."

Remorse, troubled conscience and vexation of spirit, appeared on the Brethern. This, when they considered their rude, unkind, north pole reception, accorded Israel Eberly; they begged Beissel to hold a conference, at which it was agreed that Israel Eberly should leave the Settlement for a while and live in the fulling-mill, after which he could again live with them, but only as a common Brother.

SAMUEL EBERLY TELLS ISRAEL, HIS BROTHER
THAT THE BRETHERN HAD NOT INTELLIGENCE
ENOUGH TO CONDUCT A HOUSEHOLD.

At the time the upheavel started Samuel Eberly was away from Ephrata, but upon his return home he took an active part in the discussion, and when he heard Israel's resolve he urged him to leave the Settlement for good and all, stating that:

"It is time again to turn to a hermit's life; that he should escape with him into the desert, and leave misfortune to the Brethern; they would not carry on matters for any length of time, for they had not intelligence enough to conduct a household." (Ephrata Chronicon)

CHAPTER XVIV

The tradition that the Eberly brothers migrated to Virginia is an established fact.

On September 4th 1745 Israel and Samuel Eberly, Alexander Mack, Jr. Jacob Hehnley and Henry Hacker left Ephrata in a Christianlike manner with their teams,

baggage and supplies and journeyed about four hundred and fifty miles toward the setting of the sun until they reached a stream which turns toward the Mississippi, New River by name, now called Great Kanawsha. in the Valley of the Shenandoah.

"So ist Demnach wie schon gemeldet Br. Onesimus von B. und den Br. Amt. 7ten Tage in 6ten Monden mit grossen Nachdruck von Vorsteher Amt Abgesetzt worden; welche amt er gleich nach der Br. Angonius Tod bekommen, und hat regiert, 4 Jahr, 2 Monat und 19 Tage, und also ist er mit 2 andern wieder alla Christliche Vegel und ordung fort, und hat sich seinem eigenen Treiben und Gesuch ubergeben."

When the news of the Eberlys departure reached Christopher Sower in Germantown he published the following account in his German paper:

"The reports about the departure of divers Brethern from Zion vary. That both Brothers Samuely and Israel Eckerlin together with Alexander Mack did to completely escape from the turmoil of the world and following their calling and desire journeyed into the wilderness, after they had taken a proper farewell is certain. That they secretely went to Bethlehem for the purpose of having wives given unto them is either a misnnderstanding or circulation to injure both institutions."

The route selected by the Eberlys was by way of Lancaster, crossing Wright's Ferry, thence to York, Carlisle, down the Cumberland and Shenandoah Valleys crossing the Blue Ridge and following the great Indian Trail down the Valley of the James until they came to John Funk's place, where they halted and made preparations for the continuance of their journey.

John Funk, a domestic member of the Ephrata Community had migrated to the Shenandoah Valley early in the forties and had settled on a large tract of land purchased from William Russell. This tract fronted on the North Fork of the Shenandoah River, near the present site of Strassburg. John Funk conveyed part of it to Jacob Funk. In 1739 in a petition to Governor Gooch from the inhabitants of the lower Valley appear the names of Henry, John and Jacob Funk. As early as 1735 the Orange County deed books show that John, Brubaker and Jacob Funk, both from Lancaster County bought land along the North Fork of the Shenandoah.

THE EBERLYS IN THE SHENANDOAH VALLEY.

After a short stay at Funk's the Eberlys journeyed further down the Valley crossing the Valley of the James entering that of the New River, until they came to a similar place on the New River where they pitched their tent. This was in what is now Montgomery and Pulaski Counties, Virginia, the New River forming the County line.

BUILT CABINS IN THE WILDERNESS.

Upon their arrival they built cabins and before the cold winter set in their shelter houses were completed.

On the first Saboath a religions service was held and the place was named Mahanaim, which was taken from Genesis xxxii, 1, 2. Their search and wandering through forest and stream detailed with the description given of Jacob of Old, in which it has been written:

> "And Jacob went on his way, and the angels of God met him. And Jacob saw them, he said. This is God's host, and called the name of the place Mahanaim."

The place selected by the Eberlys as their home was a fertile, secluded and romantic spot, it might be said to have been out of the world. Their patent applied to no particular place and they travelled through the forest until they reached thespot of their choice.

"How the question naturally arises how was it that the party went to such an out of the way place, far from all civilization? Here again the farsightedness of the Eckerlins manifested itself. It was the only spot east of the Allegheny Mountains which at the time would give them a natural outlet to the Mississippi and the French trading posts. The road to the Ohio through Pennsylvania and Maryland was yet unopened and the whole of the Western Pennsylvania was supposed to be in possession of savage Indians and the even more barbarous French."

"The sagacity of the Eckerlins whereby they forsaw an eventual opening of trade and travel toward the setting sun, further proven by their next venture in which two of the brothers became victims of Indian barbarity and French bigotry. As the winter set in Israel and Alexander Jack assigned themselves to study and estoetcal speculations; Samuel saw to the physical wants of the scattered settlers and Gabriel with his trusty rifle kept the party well supplied with bear meat and game, also trapping for furs

and trading with the Indians. "Then springtime came the little colony cleared ground and tilled the soil." (German Sectarians of Penna.)

"This disorderly crowd turned towards the New River, several of the Community followed them, for they found an altar erected for flesh and blood, and the number of persons increased so fast among these Solitary that they sent a request to the Settlement not send anymore to them."

"Their neighbors were besides the Indians, a few trappers and outlaws."

"Here they settled, in the midst of a pack of nothing but raggamuffins, the dregs of human society, who spent their time in murdering wild beasts."(Ephrata Chronicon)

Thwaites in his history of Daniel Boone says: "As early as 1745 backwoodsmen from Penna. had made a small settlement on New River, just west of the Alleghanies --a settlement which the Boones must have visited, as it lay upon the road to the Yadkin. Daniel Boone was born Nov 2nd 1734 in [illegible]rks County; his father migrating south in 1750 with his family, and if the Boone's visited the settlement it must have been after the Eberlys had left.

GERMANTOWN SETTLERS MIGRATE TO THE EBERLY SETTLEMENT.

The Eberlys beat a trail for others to follow. The settlement on the New River was rapidly reinforced by accessions from both Ephrata and Germantown, Among the Brotherhood of Zion at Ephrata who joined the Eberlys was Henry Zinn. Zinn was killed by the Indians.

MICHAEL EBERLY DEPOSED.

An important historical event omitted by the author of the Chronicon through carelessness or through some other ulterior motive is the fact that Michael Eberly, a Houserather who held the position as Elder, was deposed on the fifteenth day of the tenth month 1745 from both Solitary and Secular Congregation, the Houserathers joining with Beissel .

On the 17th day of the same month he was ordered out of Zion and he took up his abode in the deserted Berghaus, the Eberly house in the Settlement.in which he lived for a short time.

"Auf den 17 Tag in gemeldten Monat haben ihr die Vater machen aus Zion ausziehen ins Berghaus, alda hat er eine kleine zeit gewohnet."

LEAVES EPHRATA.

On the 27th day of the 10th month several hours before daybreak he left the Cloister and again took up a hermit's life above Zoar, the present site of Reamstown. Here he built himself a hut against a rock and occasionally worked as a day laborer at the Ephrata settlement and attended the services.

RETURNES TO EPHRATA.

On the 13th day of the following month he held a lovefeast, after which he again moved into the Eberly house where he lived by himself during the winter of 1745-46.

"Hat der Br. Elimelech auf den 13 Tag in diesen Monden ein Liebes mahl gehalten un sich geschrieden dabey getragen als en Fast."

"Auf den 17 Tag ist der Br. Elialech wieder in day Berhause eingezogen, aus welchen er in herbst gezogen war."

"Den winter durch, da er alein war, hat allezeit zu klagen gehabt, dass ihm unrecht geschen, da hat man gemacht, dass men sich unschuldig an ihn gemacht, damit er selber zu tragen bekommen hat."

In the Spring of the year he returned to his cabin where he resided until his death.

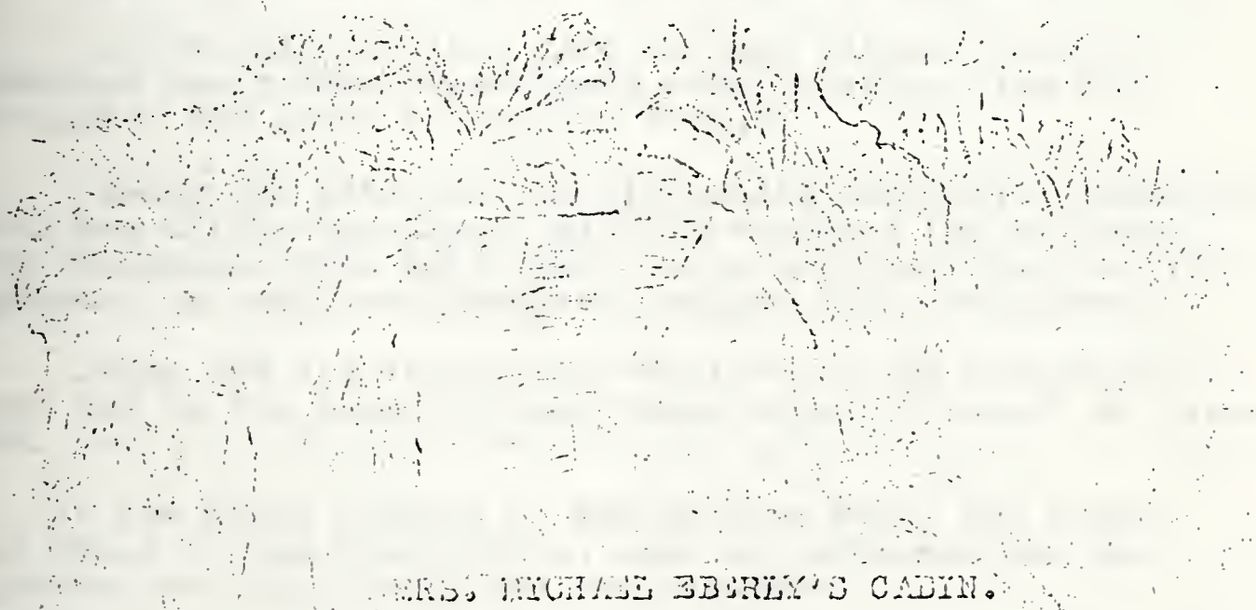
MRS. MICHAEL EBERLY LEAVES EPHRATA.

It was either in the Fall of the year 1745 or in the Spring of the year 1746 when Mrs Michael Eberly made her departure from Ephrata, and the tradition that Mrs. Eberly lived in a small cabin in the wilderness is an established fact. She took up her abode about six miles northwest of the Ephrata Settlement at the foot of Schwartzenberg (Black Hills) in the "Grubenland, where she started a new life and which place was an ideal retreat from the world.

The Chronicon states that several solitary of both sexes, after the Eberlys departure, lived in the surrounding country in houses built either by themselves or at the expense of the Ephrata Society.

Her cabin, if built to conform with the regular size of a hermit's cabin, had to be of the following dimensions:

Twenty-five feet in length and in width twenty feet. The height under the joists had to be eight feet and six inches. Above the doorway was a small overhead piece six feet from the floor to the ceiling. The ground logs were notched at each end, fastened with wooden pins, and laid upon corner stones. The chimney was on the outside and was built of loam, the fire place being inside.



MRS. MICHAEL EBERLY'S CABIN.

Her cabin stood near the entrance of a ravine, through which flows a tiny stream winding its way southward in its course through the virgin land.

Back of her cabin overlooking the broad valley were timber covered hills. Up to the door sill of her log cabin stretched the solemn and mysterious forest, and a more lonely place could not hm well be imagined. To the east, south and west lay a wide open country whched with underbrush which became fertile fields for the pursuit of agriculture.

Nearby was Indiantown and Indian Run; the home of the Nantikokes and the scene of Indian activity, where the Indians lived and enjoyed life in their wigwams and maize fields.

Looking across the unbroken expanse of forest stretching away for miles, from her cabin bower she could see the smoke pour forth from the wigwams, breaking the gloom of the forest, and at night could be seen the occasional gleam of the council-fires of these aboriginal people.

Mrs. Eberly was one of the thirty-four of the Sisterhood of Sharon who first enrolled in the Sisterhouse. As before stated the women who became members of the Sisterhouse were given church names by which they became known and through which their identity became difficult.

In addition to this fact as they withdrew and renounced their vows their names were stricken from the register and given to another Sister.

Among the rules of the Sisterhood Manuscript Chronicon was one which says that: "Sisters breaking the covenant or faithless shall have their names expugned from the register, as they have deceived God and their neighbors."

Among the Sisterhood who enrolled in the Sisterhouse was one by the name of Naomi whose identity cannot be traced.

In the first Chapter of the Book of Ruth, 2nd verse, is found a like description, such as surrounds the departure of Mrs. Eberly and her husband.

The following shows a striking likeness in that the husband was Elemelich, wife Naomi, Ephrathites of Bethlehem-Judah, and they centered in the country of Moab where the husband died.

The assistant Prioress, Maria Christiana Sower, who came to Pennsylvania with the Eberlys, when she severed her connections with the Sisterhood, returned to Germantown, was re-united with her husband and died in 1752.

GABRIEL EBERLY DETHRONED.

Three weeks after Gabriel Eberly was made Prior, on the twentieth day of the month, at a lovefeast angry words passed between Beissel and the newly appointed Prior on account of the latter being half an hour late . On the next day they rose up against Cobrial and he was dethroned.

On the 23rd day of the month Gabriel Eberly was ordered out of Kedar. He took up his abode with his brother Michael in the Eberly house where he lived as a common Brother.

"Auf dem 23ten Tag in gemeldeten Monat, ist Br. Jotham von dem Br. in Kedar aufgesezt worden, und zu seiner Bruder Elimech in das Berghaus verwiesen worden."

After the rule of the Eberlys was overthrown Beissel was again installed as Chief Priest and Superintendent after having been out of office for one year, six months and one day. Jacob Gass was appointed Prior and Peter Miller as Chief assistant.

DEPARTURE OF GABRIEL EBERLY.

During the winter of 1745, around Christmas, Samuel Eberly and Alexander Mack came to Ephrata, and when they returned to Virginda they took Gabriel Eberly along, and many others left Ephrata at that time.

"Un also haben die Br. Jotham im einander im Berghaus gewohnet bis auf den 13ten Tag in 12 Monat. Auf deisem Tag sind viel aus Ephrata mit den Br. Jephune (Samuel Eberly) und Thimotheus (Alexander Mack) hinaus un allda ein liesiet Leben zu Ruhren und eine Kirche funden."

Chapter XVI 968

CONFUSION, ALL WAS CONFUSION AT EPHRATA.

Christopher Sower was right when he published in his paper that the fall of Babylon was near at hand and Conrad Beissel was wrong when he said that universal peace would follow afterwards.

The appearance of the great light in the northern heavens on Christmas night in the year 1743/44 as a warning to all men had not dawned upon the minds of the people at Ephrata that it was a sign of warning to them that a great tumult and confusion would befall the Ephrata Settlement.

The fulfillment of the secret conjunction was that Mount Zion became the centre of this tumult and confusion, However, the universal peace of God' kingdom on earth as foretold by the priests of the temple and taught by Beissel did not come, nor did Mount Zion become the centre of the New Jeruselam in this evening land, and the Brotherhood of Zion the chosen priests of the temple as had been predicted by Beissel.

The Eberly regime was now at an end and the Chronicon sets forth that everyone was glad of the change, for the author states that there was great rejoicing at the overthrow of the Eberlys.

This resulted disastrously for the discipline of the order, for about this time a crises struck the Ephrata Settlement from which it never recovered, and thus confusion reigned sumpreme.

It is written what you sow you reap. The disturbers sowed to the wind and reaped the whirlwind in cyclonic proportions and in hurricane sweeping.

This was the beginning, each for himself, to reach out for freedom and grasp as much of it as was possible, which resulted in peace and good order at Ephrata being swept away.

The author of the Chronicon, however, admits that "where there was any sort of order at all, it was a remnant of the Eberly regime." They now settled down to a false theory of peace, which was covered with the venom of their own selfishness. They did not, nor could they dwell in harmony. Their quarrelling did not cease;

A good note on the Chronicon Ephrata, right the Brethren, p 222

The overthrow of the Eberly rule was the beginning of the fall and decline of the Cloister. It resulted in a division of the Brotherhood and an estrangement of the Sisterhood, Maria Eicher, the Prioress, siding with the opponents of Beissel.

It was like the fall of ancient Babylon and Nineveh, Greece and Rome, all that was left in its path was evidenced by decadence, desolation and destruction,

"The fence was thus completely torn down, some left in the daytime, others secretely by night; some asked for their wages; others demanded again what they had contributed" (Ephrata Chronicon)

These people left because they lost confidence in its management after the Eberlys departure. Some of the separated families were reunited, some remained separated, among whom was Michael Eberly and his wife.

From the exodus of the Eberlys, great changes took place immediately. The sounds of labor died. All work on the new building ceased. The mills were closed, industry was at a standstill, and all contracts were cancelled. Standing orders were filled and after this no grain, wheat, seed logs or rags were purchased by the Brotherhood excepting such as were required for the use of the Community. The cows at the pasture bars looking homeward were all sold. All horses, wagons, oxen were sold, and all employes that were not of their belief were discharged, after which the great industrial establishments on the Cocalico dwindled down to the humdrum existence of a country flour mill.

The Eberlys were responsible for booked orders which taxed the capacity of the mills at the time of their departure. The saw mill was stocked with long run orders of logs which were awaiting their turn to be manufactured into lumber.

In the paper mill the demand for the product was so great that future orders were booked, and in the grist and oil mills the demand was still more pressing. In the two latter industries they were not only operated on the toll system, but also upon the mercantile system.

All kinds of grain and seeds were bought by the Brotherhood, stored until it could be milled into flour or oil, and then sold at a profit in the markets of Philadelphia.

The householders wanted their property back and again moved upon their farms. This caused the widows and all the poor to remain in the Settlement. The householders were paid back as much as the Society could afford. Henry Miller was given 100 acres of Cloister land. The Zion Church was handed over to the Community and in return all claims were renounced on the newly erected Hebron.

"The various enterprises in which the Solitary of both sexes engaged shortly after their organization for a time bade fair to make the Community the greatest industrial establishment in America."

"It was the brain of Onesimus that conceived the different enterprises which brought wealth into the coffers of the Kloster. During the few years that Onesimus remained in power the Brotherhood grew in riches and influence."

"With the expulsion by the Beissel party in 1745 most of the enterprises lapsed or were discontinued, the only exception being the printing ofice, and it is a question even this was not carried on more for the purpose of disseminating religious literature than for profit or gain." (German Sectarians of Penna.)

"Israel, under the spiritual name of Onesimus, became Prior of the institution, while his brothers also held important positions, and wielded a great influence. Samuel was a physician of no mean ability. It would seem that their great talents and business qualities which they freely exercised to the great enrichment to Community provcked the jealously of the founder and his friends with the result that they were excluded as already stated." (Rev. A. M. Stapleton).

The compiler of the Chronicon in commenting upon the rule of the Eberlys says:

"Besides all this, it must be said to their credit that they did a great deal of good to the Brethern by strictness of their rule in Zion, and that those who bore their yoke in patience had a great advantage over others in subsequent times."

"After the rule of the Eckerlings in the Settlement had been overthrown the Brethern ought to have cultivated willing obedience, because compulsion was at an end, (Although the Eckerlins never abused any of the Brethern, however, strict their regime had been; though they had abused their spiritual guide.) After their fall, however,

the whole household went too far in the opposite direction, for wherever there were any rules they were considered remnants of the Eckerlin-Management. Therefore the Superintendent once said to the Brethern, God can judge the Eckerlins, for they came so near to Him; but your quarrels He cannot judge, because they are too far removed from Him."

BRETHERN VACATE BROTHERHOUSE OF ZION.

A ban was pronounced over the Brotherhouse of Zion and because it had been built under the directions of the Eberlys it was feared by the Brethern that the Eberlys would have the right over them as long as they lived in Zion, so they moved out of the house on October 22nd 1745 and Zion was handed over to the secular congregation for the use of the poor . The widows and widowers in Kedar moved in it making room for the Brethern in Kedar.

The expulsion or withdrawal of the Eberlys from the Ephrata Society brought about violent agitation within and without the Settlement. When their departure became known many different reports were current among the early settlers throughout the Province and the prevailing opinion, was, says the compiler of the Chronicon,"that the Superintendent had persecuted the Prior and his brothers, but in this the country at-large had the wrong impression."

"But the scandal of this schism spread through the whole country, and just as formerly this small Community had by its harmony brought everything close together so did this disunion now dissolve everything."

"The pious of the country were the most beguiled by the deception towards God; the friends of the Separation in Germantown were all ready to follow them, but were prevented by the subsequent Indian War.(Ephrata Chronicon)

A man of note from Frankfort,Germany, wrote: "The flight of the Eberlys into the wilderness is a great marvel; let us know the results."

The Chronicon states that Christopher Sower was induced by a hidden hand to publish the following announcement in his paper:

"To rid ourselves of the inquiries about the Brotherhood at Ephrata this much can be briefly said:"

"Five fathers and Brothers and not seventy went from the Cloister, not unto Bethlehem, but four hundred miles into Virginia, where, on the New River they will lead a solitary life, each in his cabin according to his exigency, nevermore to rule over souls."

"According to their own statement they left not in anger but in love. The change was brought about by their having ordered a large bell without consulting the fathers and then wanting to build a steeple on the new proposed convent."

"Of late some bye-matters gradually increased to such an extent that in a short time the ringing and clinking. tinkling, clanking and dankling at Zion Ephrata, Kedar, Peniel and Saron would have equalled Rome, Jeruselam, Bethlehem, Nazarath and Babylon. The Cloister has not been sold. Those remaining will correct all shortcomings. No one shall be forced to remain, What they have brought on demand shall be given them. They were accused of being merchants and trades people therefore they will buy neither wheat nor flax and sell again, and their cows, oxen, horses and wagons, clock and bell have all been disposed of. The saw mill was overrun; so was the paper mill; and upon this account for a time, they will receive no more logs to saw, nor receive rags."

"In the future the Brethern will be more careful to first consult the fathers, as all human society must depend upon its fountain head, otherwise it will not succeed."

A careful study of the Ephrata Society shows that Beissel as well as Miller, whenever any project succeeded, which was not under their directorship, they seemed to be selfish and jealous and always wanted to supplant the leaders and assume leadership, so that they could point with pride and make it their own individual accomplisments.

What the Eberlys did was for the betterment of the Community and the reason why Beissel and Miller did not approve of it was because they did not want to see the Eberlys get any credit, and moreover Miller's whole aim and ambition was that he should be the Prior.

It is plain to be seen that in intellectual attainments the Eberlys were far superior to Beissel and Miller. It may be stated, however, that Miller possessed more learning and Beissel less; they both being very much remiss in knowledge and wisdom, and from all the records and evidence still in existence, it is also plain to be seen that the Eberlys were endowed with knowledge and wisdom.

Miller had a certain talent which he freely exercised, but the Eberlys had tact, and tact is everything.

The Eberlys were seers. They could see in order that this Community may progress and succeed it must become industrious, and through their energy and industry it thrived in its commercial and industrial enterprises which was just as much, if not more important, than to devote all their time to religious duties, and live from the donations of the poor settlers.

It was through the Eberlys that the mills and other enterprises were added to the hum of industry, and the growth of the Community. Those who now develop industries are the leaders of the nation. This was as true then as it is now.

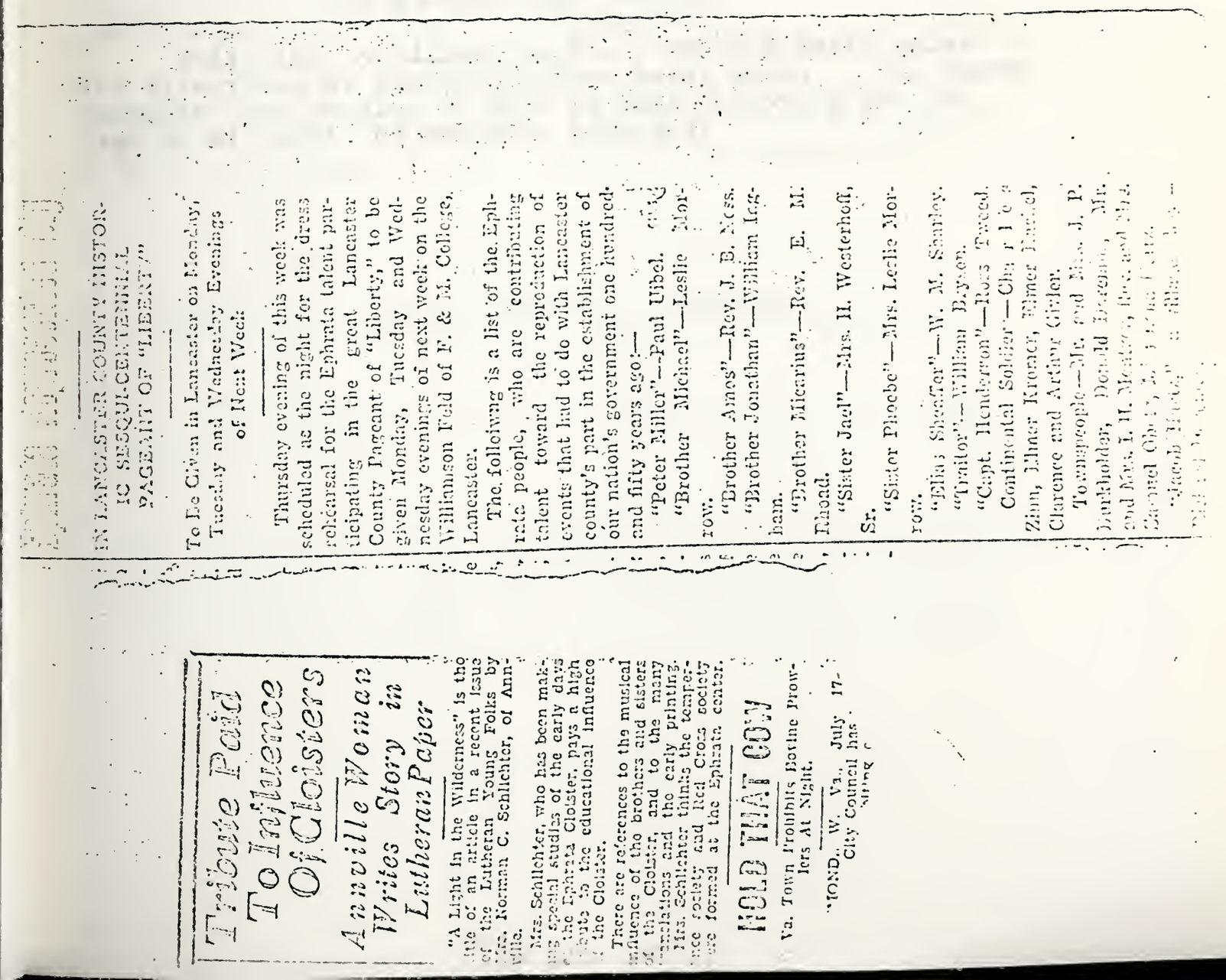
Reading the Chronicon recalls to mind one of Lincoln's stories concerning his looks. Lincoln may have been homely, but his charm, goodness and character rather than his face was his good fortune.

It seems to be human nature that no matter how ugly you are there are always others who appear uglier to you. The writer, in his boyhood days, had freckles on his nose, and whenever he saw another lad who had freckles he used to say to himself 'My but that boy has freckles,' forgetting his own.

One day--said Lincoln--when I first came here (meaning Springfield, Illinois) I got into a fit of musing in my room and stood resting my elbows on the bureau. Looking into the glass it struck me what an awfully ugly man I was. The fact grew on me and I made up my mind that I must be the ugliest man in the world. It so maddened me that I resolved, should I ever see an uglier, I would shoot

him on sight. Not long after this, Andy--naming a lawyer present--came to town and the first time I saw him I said to myself. "There's the man." I went home, took down my gun and prowled around the streets waiting for him. He soon came along, "Halt, Andy," said I, pointing the gun at him, "say your prayers; for I am going to shoot you." "Why Mr. Lincoln, w'at's the matter?" What have I done?" "Well I made an oath that if I ever saw an uglier man than I am, I'd shoot him on the spot. You are uglier; sure; so make ready to die " "Well, Mr. Lincoln," said Andy--deliberately and looked me squarely in the face, "if I am uglier, fire away." (Harper's Magazine.)

This story of Abraham Lincoln and the story of the writer's freckles may be well applied to the



IN LANCASTER COUNTY HISTORIC SESQUICENTENNIAL PAGEANT OF "LIBERTY"

To Be Given in Lancaster on Monday, Tuesday and Wednesday Evenings of Next Week

Thursday evening of this week was scheduled as the night for the dress rehearsal for the Ephrata talent participating in the great Lancaster County Pageant of "Liberty," to be given Monday, Tuesday and Wednesday evenings of next week on the William Penn Field of F. & M. College, Lancaster.

The following is a list of the Ephrata people, who are contributing talent toward the reproduction of events that had to do with Lancaster county's part in the establishment of our nation's government one hundred and fifty years ago:—

"Peter Miller"—Paul Uibel.
"Brother Michael"—Leslie Morrow.
"Brother Amos"—Rev. J. B. Ness.
"Brother Jonathan"—William Ingham.
"Brother Micarius"—Rev. E. M. Rhoad.
"Sister Jael"—Mrs. H. Westerhoff, Sr.
"Sister Phoebe"—Mrs. Leslie Morrow.
"Elias Shaefer"—W. M. Stanley.
"Traitor"—William Bayson.
"Capt. Henderson"—Ross Tweed.
Continental Soldier—Charles [illegible]
Zion, Ithaer Kromer, Elmer Daniel, Clarence and Arthur Girler.
Townspeople—Mr. and Mrs. J. P. Burkholder, Donald Breneman, Mr. and Mrs. I. H. Meador, Rev. and Mrs. Campbell Ober, [illegible]
Jacob Rheem, [illegible]

Tribute Paid To Influence Of Cloisters

Annville Woman Writes Story in Lutheran Paper

"A Light in the Wilderness" is the title of an article in a recent issue of the Lutheran Young Folks by Miss. Norman C. Schlichter, of Annville.

Mrs. Schlichter, who has been making special studies of the early days of the Ephrata Cloister, pays a high tribute to the educational influence of the Cloister.

There are references to the musical influence of the brothers and sisters of the Cloister, and to the many translations and the early printing. Mrs. Schlichter thinks the temperance society and Red Cross society were formed at the Ephrata center.

HOLD THAT COW

Va. Town Prohibits Bovine Prowlers At Night.

"ROND, W. Va., July 17—City Council has [illegible]

CLOCKS AND BELLS AT EPHRATA SOLD A D 1745.

On December 27th 1745 the ringing of the bells at Ephrata ceased. The clocks and bells were all sold in Lancaster and the steeples torn down with great zeal.

At that time Beissel lived in a little house erected between the Sisterhouse Saron and the Brotherhouse Bethany; he now having no way to call the members of the Society to worship,

To overcome the difficulty he placed a small bell in both houses, to each of which was attached a rope leading over the garden to his dwelling, and whenever it came into his head he pulled the rope, and when the bells rang, even if it were in the middle of the night, all had to get up and assemble in their church for service.

WASH HOUSE BURNT DOWN.

Following the disposing of the bells the washhouse built under the directions of the Eberlys was burnt down. The reason assigned for burning it down is that the young people used it at night for courting purposes.

THE EBERLY BELL.

The bell known in the records as the "Eckerlin Bell" has been the subject of much discussion by many writers. It is said that the Eberlys without informing the Brethern at Ephrata placed an order for a large bell to be manufactured in England, which was to be placed in the steeple of the new Brotherhouse under construction at the time the Eberlys left Ephrata to call the Brethern and Sisters to worship and the members of the secular Congregation.

The bell arrived at Philadelphia in December 1745, about two months after the departure of the Eberlys. When the Ephrata Society was notified of its arrival a meeting was held, at which time Beissel ordered that it should be broken, up, and buried in the earth. In view of the fact, however, that the price of the bell was eighty pounds, about $400.00; was not paid for, better judgment prevailed, and it was decided to sell it to pay the cost. It was purchased by the Holy Trinity Lutheran Church at Lancaster where it swung in the old and new belfries until 1853 at which time it was sold to Gottleib Sener, a lumber merchant, who presented to the Washington Fire Company, where it was in use for thirty years as an alarm bell.

J. Frederich Sener, a son of Gottleib, bought it back in 1882; presented it to the Grace Lutheran Church at Lancaster where it rang again from the old tower of the church in memory of a son, and where the old relic is now in the vestibule on exhibition.

The bell bore the following Latin inscription:

"Sub Auspicis Vereadi Onesimi Societatis Ephratensis Praepositi." (By order of the Venerable Onesimus Superior of the Ephrata Society)

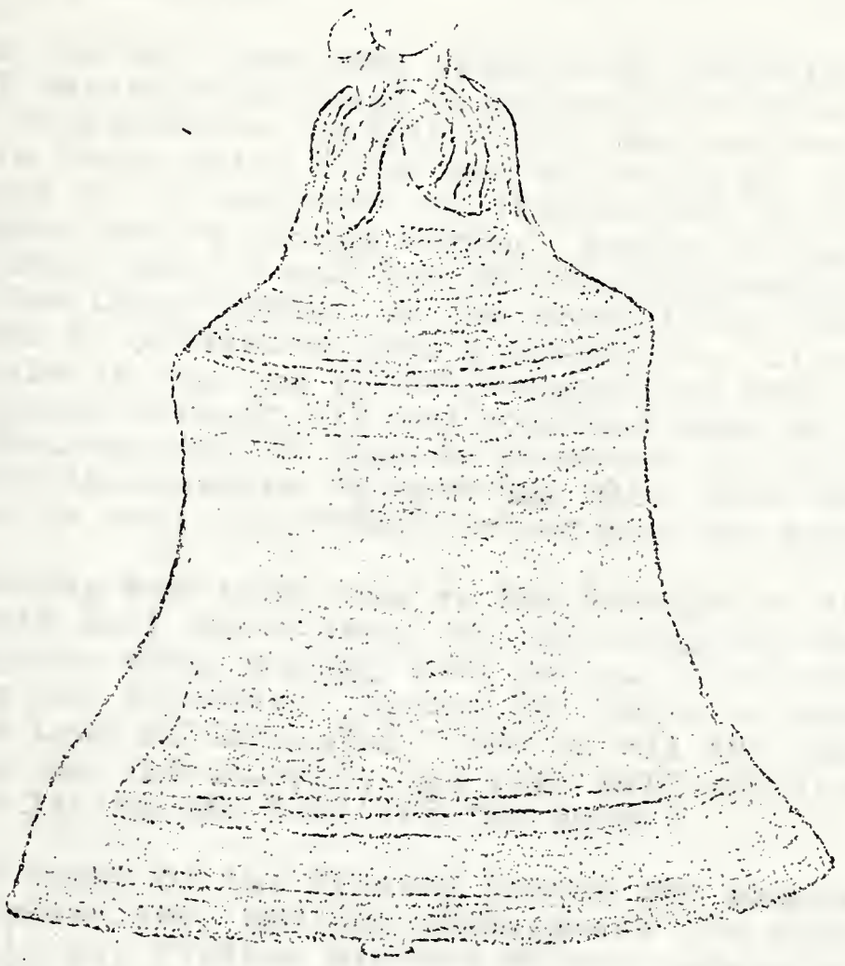
The bell met its fate after having rung for 140 years. On Sunday October 3rd 1886 it cracked while calling the people to worship.

On July 14th 1926 the bell mounted on a two ton truck left Broad and East King Streets, with the Mayor of Lancaster City, shortly after 8:30 Wednesday morning, bound for Philadelphia to be exhibited at the Sesqui-Centennial Exposition where it could be seen in a glass cage by anyone who visited the Exposition.

~~THE EBERLY BELL.~~

The truck was decorated with four flags and the sides trimmed with red, white and blue, with two signs on each side of the truck bearing the following wording:

"LANCASTER LIBERTY BELL, ENROUTE TO SESQUI, 1745-1926."



THE EBERLY BELL.

The bell was cast seven years before the Liberty Bell which rang out the glad tidings of the signing of the Declaration of Independence in 1776.

The Ebenezer Bell

"Perhaps no bell in America has a history that is more varied, or more interesting, or more suggestive. It was cast in England in the year 1745 by order of Israel Eckerlin, the monastic Prior, or chief of the temporal affairs of the quaint society near Ephrata, Lancaster County, Pennsylvania. Eckerlin took the assumed name of 'Onesimus' (See Colossians iv: 9: Philemon, 10.) It was proposed to use this bell in calling the quaint, monkish Brethern and Sisters for assembly and for worship."

"Though the bell had been ordered by the Prior, it was a matter of surprise to these plain people that a ship had arrived at Philadelphia bringing them this unheard-of possession. In their utter rejection of so pround a symbol, it was doomed to be destroyed on its arrival at Ephrata and the pieces buried in the earth. Better counsels prevailed, however, and it was hauled from Philadelphia to Lancaster, the Congregation of the Evangelical Lutheran Church of the Holy Trinity having bought it. It was placed in the steeple of the old church consecrated October 28, 1738. And there through all the colonial days of the French and Indian war, it rang to announce the meetings of the sturdy townspeople to hear the news from the latest courier, and to call the devout to worship and instruction."

"And during the dark days of the Revolution it was undoubtedly this bell which rang to call together the Continental Congress when, having been forced to withdraw from Philadelphia and assembled, during the month of September 1777, in the town of Lancaster. And in all the years following, upon the old steeple, did this bell continue to ring for the living and toll for the dead."

"The new tower of the Trinity Church was completed up to the belfry in 1786, and the arrangement was begun of ringing a call for fifteen minutes before opening of service. The old bell, with a companion purchased in 176?, continued to ring until 1854 when it was purchased by Mr Gotlieb Sener for the Washington Fire Company, of Lancaster, thus linking together the names of Luther and Washington by an odd juxtaposition of events. In 1882 this company was superceded by the official department of the City. It was purchased by J. Frederick Sener of Grace Evangelical Lutheran Church, an offshoot of "Trinity" Congregation. It was then inscribed: Presented 1883 by his father, in memory of Charles M. Sener, Born 1857. Died 1869.

"While calling the children of this latest generation to the church of their fathers on Sunday, October 3, 1886, it became cracked and was thrown out of service. It will be preserved as a relic dear to many hearts on account both of its churchly and its civic record."

PETER MILLER INSTALLED PRIOR.

Israel Eberly's, or rather Gabriel Eberly's successor in the office of Prior in September 1745 was Jacob Gass (Br. Jethro) who on March 23rd was dismissed and Peter Miller was installed. The vesture of the Prior was now bestowed upon him.

I came, I saw, I conquered. Miller was a seeker of this office for a long time, and had visions that if he could occupy it he would make a name for himself that would last until the end of time, but instead six months after he occupied it he asked to be relieved.

As Prior he was a monumental failure. He lacked all the qualifications to become such. His tenure of this office was very short, yet in that short space of time he became involved with Beissel and the Brethern in all kinds of difficulties and controversies.

"There were always candidates enough whenever the Prior's place was empty, but as soon as it was filled the Brethern either submitted in blind obedience, as they had done to the Eckerlins, or they abstained from all fellowship with him. Therefore the post of Prior was always a dangerous one; but the Superintendent had learnt to sail with all kinds of wind, and was careful not to fuse his own will into any act." (Ephrata Chronicon)

With Peter Miller as Prior it was not only all wind, but there was no sailing, but he never obtained the confidence of the Brethern like Israel Eberly. Miller's (social intercourse) and his close contact with Beissel also created another heavy burden for him to bear; for be it known that Miller at no time was a popular leader among the Brethern and the Sisters.

"For some time it appeared as if he might lose his senses; wherefore some of the Sisters entreated the Superintendent to set him free lest he might break under his hands." "No one might need to think that he had lost his senses; there were other causes." said Beissel (Ephrata Chronicon)

When we are troubled in body and mind all things seem against us. Miller's own acts were the things that troubled his conscience, and there was no escape.

This is what brought to mind in his attempt to escape the thought that all his troubles came from the fact that the Brethern were against him when in trouble, and in fact, a hand writing always appeared on the wall--his treatment of the Eberlys.

This fact is also borne out by the fact that Miller wore the embroidered robe and other paraphernalia ordered made by Prior Eberly and worn by him during his Priorship which seemed to worry Miller every time he looked upon it.

In his superstitious moments, and after a close examination of himself, he thought he discovered that his misfortune, troubled conscience and vexation of spirit came from the fact that he was wearing the vesture that once covered Israel Eberly. This in his troubled moment, when thought took him unaware, he tied up all these vestures in a bundle, delivered them to Beissel, explaining that all his misfortune was contained in this dress; and asked to be relieved from the office of Prior.

I ruled, I failed, I go. "After this the Superintendend took counsel with three Brethern, and these, in company with the Superintendent, communicated their decision to the Prior, that he should be freed and be again an ordinary Brother; to which he (Miller) replied that he thanked God for their decision, if he were but permitted to remain in the Settlement, for he did not know whether any guilt was resting on him because he had a hand in the overthrow of the Eckerlins."(Ephrata Chronicon)

Miller's troubled mind was working overtime, which so overworked his temperament that he had a quarrl with his friend Beissel which finally culminated in his vacating the office of Prior under such circumstances that he even qualified his leaving the office with an understanding that he could remain in the Settlement.

If his relations with Beissel and the other Brethern would have been of such God-fearing nature as the Chronicon sets forth, they why did it become necessary upon his being relieved of the Priorship to resign only on condition that he would not be excommunicated?

JACOB GASS INSTALLED.

About six months after Peter Miller had assumed the office of Priorship he was succeeded by Jacob Gass. One of the New Prior's first rulings was to prohibit Miller from having intercourse with Beissel except in his presence. This is conclusive evidence that Miller was in bad faith with the Brethern.

The statement made in the Chronicon concerning this whole incident is most vague and indefinite. It belongs to that class of statements which can be summed up in these words: He admits nothing and denies everything.

THE FRUIT TREES CUT DOWN.

The Eberlys were the pioneers in fruit tree planting, and as before stated, a large orchard had been planted under their supervision as well as a row of fruit trees entirely surrounding the Cloister property. The orchard consisted of one thousand trees.

One day while Beissel and several of his followers were surveying the orchard they seemed to be puzzled, and the question was raised what to do with all the fruit. One of his followers remarked "Cut them down." This was at once agreed to by Beissel. In this Beissel and his followers must have had in mind that any fool can cut down a fruit tree.

Like the thief that cometh in the night the trees which were about beginning to bear fruit were rooted up by night to the great chagrin of the country, because they had been planted under the supervision of the Eberlys. They were piled on a heap and destroyed by fire.

"The most idiotic incident connected with the Beissel rule of the Settlement, next to the demolishment of the Prayer-Saal was the uprooting of a young orchard of one thousand trees which had been planted under the supervision of the Eckerlins and was then about coming into bearing." (German Sectarians of Penna.)

THE EBERLY RESIDENCE AT EPHRATA DEMOLISHED.

An important event during the year 1748, according to the Chronicon, was the tearing down of the Eberly residence, the wood and stone hauled away and the ground

The reason assigned for demolishing the house was that it began to be used for immoral purposes by a fallen woman by the name of Blandina, who resided at Ephrata.

The Chronicon states that she was accused before Beissel for attempting to seduce young Brethern. The oldern Brethern felt it their duty to have patience with her and although the Housefathers offered to go bail for her conduct she was ordered by Beissel to at once leave the Settlement.

THE MILLS DESTROYED BY FIRE.

No greater calamity perhaps overtook the Ephrata Settlement than that on the night of December 5th 1747, or rather on the morning of December 6th, when a fire destroyed the flour mill and two of the other mills.

Every person in the Settlement was asleep when the fire broke out with the exception of the millers who, on their way to work after midnight, saw the mills in a mass of flames, with tongues of fire shooting high in the air. They at once gave the necessary alarm in the Settlement, and men, women and children all ran to the fire.

As the blaze was at its height the men and women formed in line, a hole was cut through the ice on the millrace and buckets filled with water were passed from one hand to another until they reached the men at the end who poured the water upon the fire The empty buckets were returned by the children who had also formed in line.

All efforts to extinguish the fire were in vain. The flames spread rapidly in less than four hours three of the mills became a mass of smoking ruin.

Mrs. O'Leary's cow of Chicago was not responsible for starting this conflagration, as she had not yet been born

"Many suspected envious persons of having caused it, but careful examination showed that the fire originated at the fulling press. Within four hours in this fatal night, the whole flour-mill with three stones and a great quantity of wheat were consumed; a skillfully built oil-mill, with stones the like of which none before existed in America, besides a large store of oil, and above 500 bushels of flaxseed. A complete fulling-mill with all that belongs to it."(Ephrata Chronicon)

"Not one of us greatly regretted the event, so far as the loss of the mills themselves were concerned, only that we felt the loss of the large stores of wheat and other grain, 250 bushels of wheat; 150 bushels of other grain and about 150 bushels of flaxseed."(Diary of Peter Miller)

"Thus did the fire, with God's permission make an end of all the mammon which the Eckerlins by their flayring, scraping and miserly conduct had gathered in the former household." (Ephrata Chronicon.)

A firebug was suspected of having set the mills on fire, but who it was, was never disclosed. The Chronicon states that "certain malicious ones attributed it to our Superintendent.

"There ca be little doubt that this fire was the work of an incendiary. Many persons were suspected, and Madam Rumor had full sway. Among the many settlers in the township, it was firmly believed that Beissel, if so disposed, might have told how the fire originated."(German Sectarians of Penna.)

The Chronicon sets forth in a foot-note that:
"Although this mill was the cause of the Solitary Brethern engaging in all kinds of worldly pursuits, in opposition to their heavenly calling, it nevertheless must be acknowledged that it was of great benefit to the household, for the poor Solitary have obtained their bread by it now for nearly fifty years.

This footnote was not written by the compiler of the Chronicon but by some one who edited the Chronicon from which Rev. Pf. Prof Hart made his translation.

THE CLOISTER FLOUR MILL REBUILT.

The destruction of the flour mill became the topic of conversation, not only among the religious sect headed by Beissel and Miller, but by the entire community.

Up to this time Beissel and Miller employed their time by teaching, preaching and instructing the Solitary that the industrial life of the Eberlys was ungodly, but after the flour mill was reduced to ashes they saw their folly, and decided to rebuilt the mill.

Their eyes were opened and they saw the light when famine was at their threshhold. This property destruction brought more poverty to their door, and there was no money in the treasury to rebuilt the mill. The Settlement had become poor. The community was full of disagreement in the Solitary and the domestic householders.

With all this dissension thouse outside of the Solitary, raised the necessary funds and provided for the labor and material on condition that they be given a half interest in the flour mill, which was agreed to. On the foundations laid by the Eberlys the mill was rebuilt for it was the only method to pursue that they might live in the Settlement.

Soon after the mill was rebuilt dissension arose between the Sisterhood and the Brotherhood about the ownership. This dispute was settled by the Solitary Brethern deeding their half interest to the Sisterhood. In this conveyance Israel and Samuel Eberly, who were named as grantees in the original deed of the flour mill, were not considered. The deeding of the half interest to the Sisterhood added such large power to the Sisters that they ruled the Solitary which continued dissensions.

The opposition of Beissel and Miller against the Eberlys was all for their own selfish purpose. The fact that Beissel and Miller agreed to rebuild what was destroyed is sufficient evidence that the Eberlys were benefactors to the Ephrata Society and their expulsion was a loss.

BRACHT'S BOOK OF MARTYRS PRINTED AT EPHRATA.

During the year 1748 the Mennonites made a contract with the Ephrata Society to have Bracht's Book of Martyrs printed. This book was translated from the Dutch by Peter Miller and his assistants. The work was not completed until the year 1751 due mostly to want of paper. At that time there was no business at Ephrata, the Society was greatly in debt, and they were glad to receive this contract says the Chronicon.

The Mennonites for years had in mind of having a German version of the Book of Martyrs, but it was never undertaken in Germany. When Christopher Sower set up his printing press in Germantown there was hope that there was some chance for a fulfillment of their longed for desire. Due to the unsatisfactory paper used by Sower in his Bibles together with the lack of a competent translator the project for a time in this country was abandoned.

An appeal was then made to the Brethern in Holland and under date of October 19th 1745 Jacob Godschalck of Germantown, Dielman Kolb of Salford, Michael Zugler, Yilles Kassel and Martin Kolb of Skippack, and Heinrich Funck of Indian Town wrote a letter to Amsterdam upon the subject. No reply was received for several years and they then turned their attention to Ephrata, where it was printed.

The price for the edition was twenty shillings. Thirteen hundred copies were printed and in the year 1753 there were still six hundred copies unsold.

During the Revolutionary War when there was a great scarcity of paper six soldiers with two wagons called at Ephrata and those copies which had not been sold were loaded on the wagons after they were paid for and hauled away to be made into gun wadding.

A copy of this publication is in the possession of Mr. Samuel S. Miller, of Lititz, Pennsylvania, a brother-in-law of the writer. The price paid for them at the present time is a good deal more than they cost when they were printed.

The author begins his martyrology with Jesus, John and Stephen. It gives an account of the persecuted in Zurich between the years 1635 and 1671. Rupp translated it in English and so did the Mennonite Publishing Company.

The book is a record of the martyrs of the Mennonites and kindred faiths. It was not written by one man, but is a compilation made by a number of men during a period of nearly a hundred years.

Next to the Bible, this book was the one most highly prized by the Mennonites during and after the years of persecution.

Many of the names found in it are found to-day in Lancaster County among them being the Landis, Meylin, Brubaker, Zug, Bachman, Eberlys etc.

Among those who suffered martyrdom in 1614 was John Landis an eminent minister who lived on the Rhine, and a pillar in the church who travelled extensively in Alsace, Switzerland and the Palatinate. Landis was a tall, stately person with a large black and gray beard and manful voice.

He was arrested and dragged before the tribunal and after a mock trial was beheaded at Zurich. Paul Volmar was the executioner. When he was about to suffer martyrdom his wife and children came into his presence weeping bitterly. This so touched his heart that he bade them withdraw in order that he might show no sign of weakness for suffering for "the faith once delivered to the Saints.

In the year 1642, Felix Landis, his son was imprisoned and died from hunger during his confinement.

CHILDREN OF DOMESTIC HOUSEHOLD FALL AWAY.

During the year 1748 an event happened that was a great drawback to the Ephrata Society. The children of the Congregation-at-large fell away and took to scoffing to such an extent that the Solitary at Ephrata were unwilling to work with them.

"About this time the domestic household had to experience perceptible changes, and certainly for the worse. Their children had in their young days lived according to the manner of the Community; their dress was simple; they also entered the covenant of baptism; but the parents instead of keeping them under the law during their youth gave the freedom of the Gospel into their hands too early, so that vanity awoke within them, and being elated by their goodness, they took to scoffing, and soon to such an extent that none of the Solitary were willing to work with them. Having at last brought their parents to take their part, they abandoned the simple dress and clothed themselves after the fashion of the world."(Ephrata Chronicon)

HENRY SANGMEISTER AND ANTON HOLLENTHAL ARRIVE AT EPHRATA A. D 1748.

In the year 1748 Henry Sangmeister and Anton Hollenthal arrived at Ephrata; the former became Br. Ezeckiel and the latter Br. Antonius. They came from Philadelphia where both had been employed for some time in building the Lutheran Saint Michael's Church on Fifth Street, above Arch.

Ezeckiel was a native of Prussia, born August 9th 1723 at Hornburg; brought up in the Lutheran faith; receiving a liberal education; was an expert cabinet maker; he having learned his trade in his native country, and was twenty years old when he arrived at Philadelphia.

At the time Ezeckiel and Antonius came to Ephrata Samuel, Israel and Gabriel Eberly were backswoodsmen in the wilds of Virginia, and Michael, their brother, lived in a hut above Zoar, now Reamstown.

At Ephrata they were sitting around swapping yarns about the Eberlys, and no sooner had Ezeckiel and Antonius arrived they heard many and strange things about Onesimus, the former Prior, and his brothers, so that Ezeckiel at once made up his mind that he would never let himself be influenced by them should they ever come to Ephrata.

Brother Ezeckiel in passing through this world saw fit to write the story of his life. In this story he relates what he saw, heard and thought of the Eberlys and others; of the happenings at Ephrata and elsewhere in the days when he walked in the meadows of the Cocalico; in the Shenandoah Valley of Virginia, and over the peaks of the Allegheny Mountains.

MICHAEL EBERLY ENTERTAINS BR. EZECKIEL A. D. 1749.

Br. Ezeckiel tells us in his diary that after he had been at Ephrata for about a year he became restless and began to long for solitude having in mind that he would like to become an Eisamer (hermit) The life of a hermit was altogether new to him and before taking the step he decided to make a friendly visit to several of the Solitary who lived in the surrounding vicinity to find out the merits of a Solitary life.

He first visited Michael Eberly who at that time lived in a hut built against a rock at Zoar and who occasionally worked as a day laborer at Ephrata and attended their "Versammlung')(Meetings)

After this he visited John Owen, a Welshman, Peter Gehr, Israel Seymour and one named Gratz, after which he returned to Ephrata, not altogether favorably impressed of what he saw and heard, and decided to remain at Ephrata for the time being.

PRIOR JACOB GASS DISMISSED.

In the year 1749 Br. Jethro (Jacob Gass) was dismissed as Prior and became a common Brother. Shortly afterwards he died from grief over the loss of his office.

Jacob(Christian)Eicher (Br. Eleazer succeeded him. His rulings were harsh and oppressive, and he was known among the Brotherhood as "der Grobe Eleazer.

THE EBERLY SETTLEMENT ON THE NEW RIVER.

On the New River these pioneer settlers had no community house, each one living in a cabin by himself.

Each one of the Eberlys went for himself. Samuel practiced medicine among the border settlers and the Indians. Israel devoted pa t of his time to theology and mysticism, and also built a mill of which he took charge. Gaoriel and Henry Hacker became trappers and hunters.

The settlement was rapidly reinforced by accsesions from both Ephrata and Germantown, and the Chronicon states that the number of persons increased so fast that the Eberlys sent word to Ephrata not to send anymore to them.

ALEXANDER MACK LEAVES THE SETTLEMENT.

The first of the original party to return to Pennsylvania was Alexander Mack who left the settlement some time during the year 1747 or early in 1748. Mahanaim was located on a"dark and bloody ground" roved over by marauding bands from Indian tribes.

Mack's leaving was from this incident. Upon a certain night he had a strange and terrifying dream which revealed to him that the Indians were about to burn down their settlement, murder, and take others into captivity.

This dream preyed upon his mind and was aggravated when soon afterwards ~~xxxxxx~~ a strobling band of savages came along and destroyed their field of corn during the night time.

Mack revealed his dream to his associates and told his fears. The Eberlys stated to him that if he had no faith in this way of living they would not object to his departing. He then transferred his cabin to them; journeyed to Germantown; made his peace with the Baptist Congregation, and was received into the church on June 7th 1748 upon probation as a minister.

Soon after his ordination he received a letter from his brother Valentine Mack at Ephrata urging him to return to Ephrata. The appeal was without avail. In his reply to his brother, among other things he says that:

"For the first. Br. Eckerlin has not understood me rightly, for I have no mind to move again to the new station; unless it should be clearly ordained thus by Divine Providence and I be more strongly convinced of it than I have ever yet been convinced of any change.

For the second: Brother Heinrich Muller has such a poor view of the life of the brethern in the

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ISRAEL AND GABRIEL EBERLY VISIT FRIENDS IN LANCASTER COUNTY A D 1750

In the year 1750, after a sojourn of five years in Virginia, Israel and Gabriel decided to visit their friends in Lancaster County. They arrived in the Conestoga Valley on February 23rd. When this visit took place Christian Eicher was the Prior. Great excitement prevailed at Ephrata when they found out that the caravan of the Eberlys from the New River had arrived in the Conestoga Valley.

The caravan tarried at the house of a Sabbatarian in the Conestoga Valley, and when Beissel learned that the Eberlys were in the vicinity a meeting of the Brotherhood was convened in the Saal and two of the Brethern were sent as delegates to welcome them and extend to them the hospitality of the Cloister which they accepted.

"As soon as this became known to the Brethern they assembled in their meeting hall, with the Superintendent, and sent two delegates to them to welcome them and offer them shelter in their Convent, which these two Brethern thankfully accepted."(Ephrata Chronicon)

Love, joy and happiness reigned supreme. Everyone was eager to embrace and shower the flowers of welcome over their former Prior. This joy was so great, that it was evidenced with the tear stained cheeks of the assemblage. "Then both parties embraced each other in the Brethern's' meeting-hall" which was so edifying to behold that it did not pass off without tears, because the Philadelphian Brotherly spirit was then revived among the Brethern who for many a year had eaten the bread of misery together." (Ephrata Chronicon)

The true spirit of brotherly love was exemplified as never had been visioned in the Community. No wonder the Eberlys were spprised and astonished at such kind treatment on the part of their former Brethern. Notwithstanding the fact that they acquired a goodly sum of this world's goods in their new field of endeavor they were so touched by their reception that they were will to throw their last wealth again into the common treasury and again be numbered among them.

However better judgment prevailed when Beissel stated to the Eberlys that during the past five years the Community had drifted into the ways of sin and transgression and that before the offer of the Brethern should be accepted the Brethern should repent.

At the evening services many of the Housefathers were present and these too begged and beseeched the Eberlys to join them again in the Settlement.

"Thereafter they attended the evening meetings of the Brethern, and as many house-fathers were present at the time, these, toomreceived them with special love and admonished them to return again to the Brethern."(Ephrata Chronicon).

With all the inducements and advantages of office and power Israel and Gabriel Eberly did not accept to remain in the Settlement until after they visited their friends at Germantown and other points, and unless their brother Doctor Samuel would consent to this move. In these journeys they requested Beissel to appoint them a travelling companion "whereupon a Brother who was formerly Israel Eberly's best friend was given them," says the Ephrata Chronicon.

Their first destination was Germantown and when the pilgrimage reached that place great surprise and astonishment filled the settlers when they beheld Brother Peter Miller among the visitors.

They visited Alexander Mack, Jr. who at this time was in full accord with the Baptist Brethern at Germantown; had discarded the vows of celebacy and entered into the marriage state.

Visitations were also maadetoo Christopher Sower, Elder Peter Becker and others of the Baptist Congregation, among them being one Gantz who was a special enemy of Beissel and commonly called him an Arch-heretic. At the meetings all former quarrels, dissensions and differences were forgiven.

"At every place to which they came the people were astonished at the sudden change and many worked up the old lies again namely, that the Superintendent(Beissel) was a sorcerer and had drawn these two brothers into the Settlement by witchcraft."(Ephrata Chronicon)

After these visits they returned to Ephrata and the Eberlys made preparations to return to their home on the New River. They did, however, promise that if Doctor Samuel, their brother, would be willing they would sell their possessions and return to Ephrata in obedience to the unamious call.

"Sie machten ein Kurzen wiederum ihren Abschied mit dem Beding, dass wenn es Bruder Samuel Zufrieden, sie bald wieder kommen wollten."(Br. Ezeckiel)

"When they returned to the Settlement, after this visit, they prepared for their departure again. At the leave-taking the former Prior put 40 pounds into the treasury of the Brethern, and it was supposed that he did it for conscience sake, either because they had robbed the treasury at their departure, or because he hadformerly taken that sum out of it in order to bribe the Mother of the Sisters, as mentioned above; and therefore the money was not returned to him. After the Eckerlins had taken such an edifying farewell, they went their way back to their lonely homes. Thereupon two Brethern of the Settlement, Nathanael and Manasse, were sent after them, who were instructed to assist them in properly arranging their affairs."(Ephrata Chronicon)

SANGMEISTER COMES UNDER THE INFLUENCE OF ISRAEL EBERLY.

It was during Israel Eberly's visit at Ephrata that Br. Ezeckiel came under his influence.

"Im Jahr 1750 kam Bruder Israel and Gabriel zum erstenmal widerum in Ephrata besuchen. Weilen ich viele und sellsame Dinge von ihnen gehort hatte, so nahm ich mir gleich in anfang vor um mich nicht mit ihnen einzulassen." (Br° Ezeckiel)

"Sie reisten dennoch, wie gesagt wieter mit einander fort, da dann warend der Zeit uebels genug uber sie geredet worden; der eine bracht dieses und der andere ein anderers vor, woven auch vieles mehr genug war."(Br° Ezeckiel)

"Der Conrad Beissel sagte zu mir:" "Ich bin sehr froh wenn die Bruder Eckerlin wiederum in die Sache kommen, denn so komm ich wieder um zu meinen Ehren, denn neimehlen ist mir mehr Ehre angethan worden, als sie noch bey mir waren. Ich musste mich verwundern uber den Ehrgeiss dieses armen Tropsen, der nimmer satt werden konnte."

Conrad Beissel said to me that I am very glad that the Eberlys again take charge of the administration for there was no time that I received more honor than I did

DOCTOR SAMUEL EBERLY AGREES TO RETURN TO EPHRATA.

Upon the arrival of Israel and Gabriel Eberly at their settlement on the New River a conference was held at which it was agreed to dispose of all of their acquired property; return to Ephrata; deposit the proceeds into the common treasury of the Brethern and live again with them.

ISRAEL EBERLY AND HENRY HACKER LEAVE FOR EPHRATA.

On April 25th 1750, two months after Israel Eberly visited Ephrata; he and Henry Hacker arrived at the Ephrata Settlement. Upon their arrival Israel Eberly told the Brethern that he would soon be followed by his brothers and the rest on the New River.

"In Kurzen kam Bruder Israel allein wieder und sagte, das seine Bruder mit nechdem auch kommen wurden. Er brechte 40 Pfund Gold mit, welches er unter sie austheile, ich bekam 3s 6d. worfur ich mir ein Berniers Buchlein kaufte." (Br. Ezechiel)

"Shortly Br. Israel came alone and said: 'My brothers will soon follow. He brought forty pounds of gold with him which he distributed out. I received 3s and 6d. with which I bought myself Berniers little book.

ISRAEL EBERLY CANDIDATE FOR PRIOR.

According to a statement made in the Chronicon on page 237, shortly after Israel Eberly's arrival at Ephrata in April 1750, a meeting must have been held among the Brethern, at which Israel Eberly was voted upon for Prior. The Chronicon gives an account of what took place which is so written that it does not present to the mind a clear and distinct understanding; correct facts are not stated, and in place more inference was set down as true facts.

From the statement it can be fairly inferred that when the ballot was taken on the election of prior, if Israel Eberly would have had his brothers with him, he would have been elected.

Quoting the words of the Chronicon:

"But because their journey was delayed on account of business the time hung too heavily for the good Prior, so he started alone and came to the Settlement April 23th 1750, which he did with good intentions but without sufficient consideration for had he arrived in company with his brothers he would again have been appointed to an important office in the Settlement, the balance would have been restored. But he arrived alone, and did not know whether or not he had a friend in the Settlement who would venture his life for him. Though as regards the Superintendent's faithfulness that was not to be doubted, for he offered to give himself into the Prior's hands, and go with him wherever he wished, on condition that the Prior would be answerable to him, which the Prior did not venture to do. But when it came so far that the Prior was to be a common Brother again, the Superintendent was obliged to let the affair take its own course, and was not permitted to interfere with the school of the Brethern."

The only inference that can be taken from the above statement is that Beissel and some of them began to quarrel and it was during this quarrelling that Beissel said:

"Die Eckerlin sind mein rechte Kinder, und ihr seyd nur Hagarither." (The Eberlys are my true childrun and you are only Hagarites.)

This part of the program the compiler of the Chronicon failed to recite, and further continues that:

"For when he (Israel Eberly) returned to Bethany and attended their Night Watches for the first time, his old habit of long preaching, by which in former times he had rendered the life of the poor Brethern so very wearisome, again awoke within him; which showed that his retirement had benefitted little and had not helped to bring him to himself..... ....
and because he did not endure the trial, the desire to be a minister was not kindled in him. The Brethern patiently listened to him for a while but told him at last that this might do for novices, but that they had already walked this road for many a year were not in need of it anymore; at least that it was plainly proven; that the Brethern in Bethany were able to live without the addition of any of the Eckerlins." Therefore he not only absented himself from the devotions of the Brethern but the temper succeeded so far with him, that he left the Convent, and at his request a house was consigned to him in the Settlement..
....
He made visits, and at one time was away from his house for three weeks; but on his return he found everything as he had left it. Moreover, men whose fathers he would not have thought worthy to be given a place among his shepherd dogs come to him to advise him."

The Chronicon leads us into the meeting hall of Bethany where it is stated Prior Eberly began to attend their Night Watches and began to preach; his hearers sitting in the dim light of the hall on the hard wooden benches listening in rapt impressive silence to the words that fall from the lips of the preacher. The Seventh hour arrives; the minister does not stop preaching; his listeners become weary, and at last he is told that it might do for novices, but that they were not in need of it anymore.

So much for the sins of the preacher. What about the sins of his accusers?

Mistakes and misunderstandings are not all on one side, and the question naturally arises, was the dispute really between the Preacher and his atagonizers, or with whom was it?

This recalls to mind the story of the minister who preached a sermon on "Everlasting Punishment." - "And these shall go away into everlasting punishment."

"A venerable minister once preached a sermon on the last judgment. On the next day some thoughtless men agreed that one of their number should go to him, if possible, draw him into a discussion. He went accordingly and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it." "Ah! said the good man, "What is it?" "Why" he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will." "Oh, if that is all, " he answered , "there is no dispute between you and me." "If you turn to Matthew xxv, 46, you will find that the dispute is between you and the Lord Jesus Christ, and I would advise you to go immediately and settle it with Him."

Prior Eberly probably had many reasons in mind for so strenuously preaching to these people.

On September 7th 1753 Rev. Israel Acrelius, Provost of the Swedish Lutheran churches in Pennsylvania made a visit to the Ephrata Settlement.

He says among other things that: "After divine service whilst I went hither and thither among the Brethren in the Cloister talking now with one and now with another, most of them being very stupid"..... .. It no doubt was the ones referred to by the Swedish minister that Prior Eberly intended to educate and not the ones who were not in need of it anymore.

Another reason might have been because Beissel only two months before had told Israel Eberly that they had become a bad people since the departure of the Eberlys in 1748.

Another reason might have been that Prior Eberly still considered that some were novices, and novices in any line must learn by being taught.

But why try to find some excuse why the preacher preached over the hour, and not come right out and say what happened, which the compiler of the Chronicon failed to state:

The agreement between Israel Eberly and the Ephrata Society at the time he visited Ephrata in February 1750 was that if the Eberlys would return to the settlement they were again to assume charge of the administration of affairs. Under this impression Israel Eberly came back from Virginia. No sooner had he arrived at Ephrata they began to dicker, quarrel and wrangle and when he realized that there was nothing but continual strife rather than again have a misunderstanding he left the Settlement. Before doing so; he, in accordance with the Christian system, had in mind that it was a matter for the Congregation to decide whether he should stay or leave. He therefore spoke to Beissel and Stephen Koch and wanted them to take it up with the Congregation and whatever it decided he was willing to do: that is, if it decided that he should leave he would go, and if it decided that he should stay, he would do so. Beissel and Koch were too stubborn; they refusing to do this, and Israel Eberly left Ephrata for good and all. Beissel, as was his usual custom, again turned on the side of the Brethern.

> "Nachdem nun der Conrad Sahe, dass er die Eckerlin nicht mehr ins Regiment bringen konnte, so mocht er, wie sein Gewohnheit war, einen Unschlag auf die Br. Seite."

Quite a great deal has been stated by the writers in refe ence to the long sermons preached by the Eberlys; some of whom even stating that they preached seven and eight hours in one stretch. They certainly must have had good lungs. The most peculiar part of it is that the services at Ephrata only lasted four hours. We wonder whether the Eberlys preached the remaining three or four hours to empty seats?

A close study of the Ephrata records shows tha. the Eberlys preached into the 7th and 8th hour, which does not mean that they preached eight hours without stopping. The Ephreta Society counted their time after the Jewish fashion. Our twelve o'clock was their coven, and if they had services from seven to eleven the Eberlys preached into their seventh hour.

SAMUEL EBERLY SELLS PLANTATION ON NEW RIVER AND LEAVES FOR EPHRATA.

During the Summer Samuel Eberly not aware of the fresh trouble at Ephrata sold their plantation on the New River to Gerhard Zinn, packed up their peltries and Indian wares, and he and the rest of the party started out for Ephrata. arriving in July 1750.

"Im July 1750 Kam Br. Jephune mit Sock und pack un er machte sie beym Johan Baumon einkehrer."

In the meantime Israel Eberly had made arrangements for his brothers, when they arrived to lodge with John Bowman whose tract of land adjoined that of the Ephrata tract, being the present site of the Moyer Knitting Mill.

The Chronicon states: "But it troubled him(Israel Eberly) not a little t at his brothers, of whom he knew that they were on the road, might arrive at the Settlement during his absence, according to their agreement, and be received by the Brethern to his disadvantage. Therefore he spent a whole day on the public road. Meanwhile his oldest brother, Jephune, arrived in the Settlement at midnight and found the baker of the Community just at his work, whom he asked how his brother was doing. He answered: "Your brother ran off for the second time." At this he began to weep and went back to his team. At last they met each other on the road, when he asked them where they were going?" They answered: "To Ephrata, according to our agreement," To this he replied: "If you go to Ephrata you shall have no part in me forever."

All of the four Eberly brothers are now again in the vicinity of Ephrata

ISRAEL EBERLY REMOVES TO JACOB SONTAG.

"At last he (Israel Eberly) commenced to alter his clothes, from which everybody saw his intentions; for, whenever a Solitary intends to leave the Order, he first alters his dress, and that is a sign that he has renounced simplicity, wherefore also he will be more readily received again by the world. After he had spent five months and six days more here he moved away on October 2nd 1750, and went to a neighbor, Jacob Sontag; at which removal he spoke these significant words; that he would rather be burned at the stake seven times than return to live again at the Settlement." (Ephrata Chronicon)

"Nachdem er nun abermal hatte funf Monat and Sechs Tage Zuebracht ist we den 2tan October 1750 wieder aus- und bey einem Nachbar Jacob Sontag eingezogen, da er dann bey dem Auszug diese bedenkliche Worte geredet, "Dast er Sich lieber wolte siebenmal auf einen Scheiterhaufen lassen verbrennen, als Wieder ins Lager kommen wohnen."

THE SECOND EXODUS AT EPHRATA.

The Eberlys now began to prepare to leave Ephrata and when they left many others also left. Their first destination was Germantown, Philadelphia.

"Sie reisten auf Philadelphia und der Siron Kaufte die Point-no-point um ihrentwegen darauf zu wohnnen; welcher Br. Samuel bewilliget, der Br. Israel aber nich darauf ziehen wolte, und so hatte sich der Mann in grosse Schulden gestreckt; woran sie schuld waren."(Ezeckiel)

The Chroncion states that:

"After he had brought his brothers over to his side they brought their Indian wares to market and traded them for other goods and prepared for their return to the wilderness; but because winter was at the door the Brethern offered them shelter until the weather should be milder, which they modestly declined and started on their journey. However, when they came to the Allegheny Mountains they met with such masses of snow that it was great danger that they crossed these fearful mountains and came to inhabitated regions. They then directed their journey towards the Ohio River, into the neighborhood of the place where the French at the time were building a fort named Duquesne. Here they placed themselves under the protection of the Delaware Indians who showed them great friendship.

MICHAEL EBERLY MIGRATES TO SOUTH CAROLINA.

The tradition handed down by the writer's father that one of the four Eberly brothers migrated to South Carolina is an established fact. He left Ephrata at the same time his brothers did.

The compiler of the Chronicon made a great effort to assign causes or reasons why Michael Eberly left Ephrata and went to the Southland in the following words:

"At that time there was among the Brethern at the Settlement one by the name of Elimelich, one of the Eckerlins whom the stars had formed for a priest, and redeemed o of bodily life, so that while the Brethern spent their time in hard labor, he sought his own postures and imposed his priesthood upon the people, and though he was a great opponent of the Germantown Baptists, so that at their meetings he often preached them all out of the room; he nevertheless finally left the Brotherhouse and removed to them, when Elder Peter Becker received him on condition that he must suspend his priesthood. But he did not carry this out, but established a large Congregation in South Carolina under their auspices, where also he ended his life under the following circumstances."

On this peak of scorn the compiler of the Chronicon noisily bewails Michael Eberly, but enjoys his sorrow:

He says: "Latteraly there arose in the Congregation some young people by the name of Martin, who by their powers of speech drew the people to themselves. When he noticed this, he openly declared that he must be better received or he would die. And when he afterwards repeated these words, albeit with poor results he soon after did die, which may well cause thoughtful persons to reflect. May God grant him a blessed resurrection."

As stated before malice, slanderous and selfish statements are nearly always made without any foundation, and the compiler of the Chronicon could assign no good reason for their making.

Whatever the Chronicon may have recorded concerning this incident was done for the purpose of easing the conscience of the author. This always takes place with unfair, unjust and unreasonable actions.

It is therefore plain that the Chronicon could not make a correct statement of the incident without evidencing the malice, jealously and selfishness in the author's action of the happening. He knew that facts are stubborn and could not be twisted to suit his purpose, and therefore he could not record them in his narrative of what actually took place.

THE EBERLYS BUY LAND ALONG THE DELAWARE RIVER
FOR WHICH NO RETURNS WERE EVER MADE.

Among the noted events that happened at Germantown during the sojourn of the Eberlys was the purchase of a tract of land on the west bank of the Delaware River as a place known as Point-no-point, Upper Delaware Ward, now 45th Ward.

In the transaction a friend of the Eberlys by the name of Siron from Germantown figured in the way of putting up some money. After the purchase was made Israel Eberly refused to live so near civilization. Through this purchase, according to the statement by our informant, Siron became greatly involved in debt.

On the Official Survey Records of the County of Philadelphia the place is still designated as Point-no-point; the location of which is between Butler and Lewis Streets in the Port Richmond district, beginning at the Pennsylvania Railroad Bridge crossing the Delaware, thence extending southward along the west bank of the River to a point a short distance above Shackamaxon where the "Penn Treaty Tree" stood, or rather above the plant of the William Cramp & Sons Ship & Engine Building Company, Beach and Ball Streets, Port Richmond, Philadelphia.

The Propietary Tax Assessor's list for the year 1764 or 1769 shows that an Israel Everlin was assessed in the Upper Delaware Ward; not for any cattle or horses, neither are the number of acres of the tract given, and there is no record of any returns having ever been made for the said tract.

On September 27, 1752, an Israel Eberlin arrived at Philadelphia, but a careful research in the Office of the Recording of Deeds of Philadelphia County fails to reveal any record of ever any tract of land in Philadelphia County being conveyed to, by, or from an Israel Everlin or Eberlin at any time. It would appear to be a rather straange coincident that two men by the same name and at about at the same time purchased a tract of land in the same location and neither of them ever made any returned, or that it was not conveyed by either of them to anyone else at some future date.

CHAPTER XVIII

THE EBERLYS LEAVE FOR THE SHENANDOAH VALLEY A. D. 1750

After a short stay at Germantown the Eberlys and their followers concluded to journey again to the western wilds of Virginia and there establish themselves anew. Before leaving Germantown they sold their furs and Indian goods in Philadelphia or traded them for articles needed for a life in the forest.

They again went down the Cumberland Valley until they came into the neighborhood in the Shenandoah Valley where the Funks lived where they stayed until the winter was over.

MICHAEL EBERLY SETTLES IN SOUTH CAROLINA.

In the Shenandoah Valley the four Eberly brothers again separated. Michael and his followers went to South Carolina; and he lost his part in his brothers forever. Here he established a congregation of Baptists and died in the faith of the German Baptist Church some time prior to 1765.

SAMUEL, ISRAEL AND GABRIEL EBERLY SETTLE BEYOND THE ALLEGHANIES A D 1751.

Early in the Spring of 1751 Samuel, Israel and Gabriel Eberly decided to migrate to the western wilds of Virginia. Additional supplies and horses were procured, the pack horses loaded, and in single file they journeyed through the forest crossing streams and rivers seeking a location and sleeping in the opening wherever night overtook them, At night they kindled a fire to keep the wild animals away who hail the setting of the sun as a signal for activity.

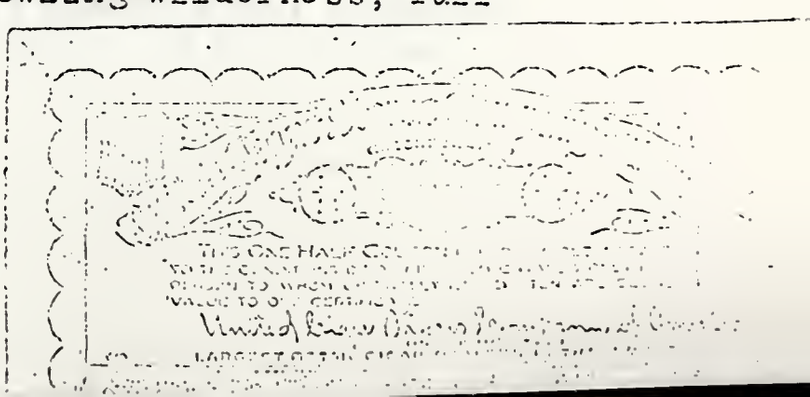
These early pathfinders crossed the Allegheny Mountains travelling westward until they came near the mouth of a large creek flowing into the Monongahela River, a short distance above the present site of Greensboro in what is now Dunkard Township, Greene County, Pennsylvania, where a site was selected and where they became backswoodsmen of the Alleghanies.

"A fine place for a settlement; let us pitch our tent here" they said to each other. In the immediate vicinity there were no signs of cultivation, or cleared land, and nothing to show that for ages past the place had been inhibated except by the Delaware Indians who had gone westward from the eastern counties.

With their rude, clumsy and heavy axes, they cut down such trees as they considered suitable for building cabins and shelter for their horses.

They at once cleared the land in the fertile bottoms, making such improvements as enabled them to raise the first year's crop of grain and vegetables sufficient for their use.

Theywere the first white settlers in Greene County, then Westmoreland; were far beyond the march of vivilization, in a country which was a howling wilderness, full of savages and wild beasts.



This was twenty years before Daniel Boone migrated to Kentucky where he had his narrow escape from the Indians; two years prior to the time that Christopher Gist made a small settlement in the vicinity of what is now known as Mount Braddock, Fayette County, and over a century and a half before Henry Ford's Lizzie came across the Alleghany Mountains.

The Creek was named in honor of the Eberlys, bearing the name Dunkard Creek by which name it has been known in the records since the Mason and Dixon Survey in 1779. Dunkard Creek flows along the south boundary of the State sometimes deviating into Virginia, emptying into the Monongahela River above Greensburg.

"In the extreme southern end of this old township (Dunkard Township) we find a large creek called Dunkard Creek, which empties into the Monongahela River a short distance above the town of Greensboro. This stream derives its name from the fact that three brothers by the name of Eckerlin came from the eastern part of Pennsylvania and took up their abode among the savage beasts and poisonous reptiles on the western side of the "Muddy River." (Rev. William Hanna.)

"These men were Dunkards by profession, claiming to be "At peace with all mankind, and wishing to maintain friendly relations with the rest of the world." They named the stream after their denomination of Christians." (Rev. William Hanna)

The Eberlys came to Dunkard Creek at a time the soil on which they settled was in dispute between the French and the English, being the subject of much controversy. Their settlement was supposed to be within the boundaries of the Colony of Virginia; which Colony claimed all the land within the present counties of Westmoreland, Fayette, Greene, Washington and part of Alleghany and Beaver. The authorities of Virginia were extremely anxious to have settlements within the bounds of the territory under dispute and settlements were encouraged.

The Eberlys were not wanton aggressors; they entering upon vacant land with a patent claim which called for as much land as they could walk around in two days, and we would imagine that the Eberlys walked fast, perhaps running some times.

The Eberly Settlement on Dunkard Creek,

The application for this land grant had without a doubt been made to the Ohio Company who had thrown open a land office at Williamsburg, Virginia. The patent applied to no particular place and the Eberlys in searching for a location explored the country until they found a place that suited them; they having first choice. Their patent claim no doubt specified that within a certain time a certain number of families should settle upon their tract.

The Ohio Land Company was formed in Virginia as early as 1748 for the purpose of colonizing and fur trading. It was chiefly composed of wealthy Virginians who secured a land grant in 1749 from King George II for 500,000 acres to be located on the Ohio River and its tributaries. Robert Dinwiddi, Governor of Virginia; Lawrence and Augustus Washington, half brothers of George Washington, were influential members of the Company as well as Colonel Cressap of whom a good deal will be found in the records.

The document imposed as conditions of the land grant that the Ohio Company at once survey two hundred thousand acres; within seven years secure the settlement of not less than one hundred families; erect forst and maintain a garrison against the Indians. To counteract these designs of the English the French Governor General of Canada in 1749 sent Celeron down the Alleghany and Ohio Rivers to take possession in the name of the King of France.

Christopher Gist, was appointed agent and suveyor of the Ohio Company; he entering upon his duties of inspecting the country along the Ohio on October 19th 1749. In the year 1750 the Company erected a small storehouse at Will's Creek, now Cumberland, Maryland, and stocked it with goods from London.

Large grants of land were made by the Ohio Land Company to individuals with the understanding that they would occupy it; induce others to settle thereon, and in a stated period have a certain number of families living upon it.

SAMUEL EBERLY INTERVIEWS CHIEF OF SIX NATIONS A.D.1751.

The first record we have of the doings of the Eberlys at Dunkard Creek is contained in Colonel George Groghan's diary of 1751; from which we learn that in the month of May 1751 Samuel Eberly came to Loggs Town, an old Settlement of the Shawnees Indians, now the present site of Economy, in Beaver County, about eighteen miles north of Pittsburgh, and about sixty miles distant from Dunkard Creek. The object of Samuel Eberly's trip to Loggs Town was to obtain liberty of Six Nation's Chief to make a settlement on the Yogh-yo-gaine, a branch of the Ohio.

Upon his arrival at Loggs Town he found an Indian Council in session; a number of Warriors of the Six Nations from the Heads of the Ohio present, with several French representatives.

There was also present at this Council Colonel George Croghan with the Provincial Presents from the Province of Pennsylvania, sent by Governor Hamilton. The Colonel first tells us in his diary how the French representatives were attempting to win the favor of the Indians by their speech; how they were turned down by the Indians, and how he won the Indians over on the side of the English.

He also states in his diary, under date of May 26th 1751, that a Dunkard from the colony of Virginia came to Loggs Town to obtain permission to start a settlement on the Yogh-yo-gaine and how he was turned down by the Indian Chief.

The Dunkard from the Colony of Virginia reffered to by the Colonel in his diary was Samuel Eberly. From the entry in the Colonel's diary we infer that he was present when Samuel Eberly interviewed the Chief of the Six Actions in reference to purchasing a tract of land, for he states that the Indian Chief informed him that it was not in their power to dispose of lands and that he would have to apply to the Council at Onondago, for he should first be recommended by their brother, the Governor of Pennsylvania, with whom all such public business of that sort must be transacted before he need expect to succeed.

It seems that Samuel Eberly had failed to bring any presents along like the Colonel, or probably did not have with him the necessary firewater showered upon the Indians by others.

SAMUEL EBERLY RESUMES PRACTICE OF MEDICINE.

Soon after the Eberlys had established themselves in their new home Samuel Eberly resumed his practice of medicine among the border settlers, and the Delaware Indians by whom he was greatly beloved.

"The greater part of the 16,000 acres was within the Colony of Virginia. This land was then dominated by the Delaware Indians among whom Samuel Eckerlin was a great favorite on account of his extending to them his services as a surgeon and physician." (German Sectarians of Penna)

A doctor in the pioneer days was a useful man and his visits to the early settlers, when afflicted, was a great comfort.

Doctor Eberly travelled on horseback and his privations and labor when travelling by night or day with his "Pill bag" were hard and severe in the extreme. Day and night he rode through rain, mud, sleet, cold, snow and darkness, forded and swam his horse when rivers were swollen, riding many a time from dark until daylight through the wilderness where every sign of a human being was the probable sign of an enemy, stopping about midnight at some cabin to give his horse a little feed and rest.

He carried his pill-bag well stocked with calomel, Dover's powder, tartar emetic, blistering salve etc. He also carried a pair of old turnkeys for pulling teeth and spring-and-thumb lancet for bleeding purposes, as everybody had to be bled, sick or well.

In addition to practicing medicine, Dr Eberly became the business manager of the party; he making regular trips to Williamsburg and other frontier towns in the Shenandoah Valley, as well as visiting trading posts to sell their furs and bear tallow, or exchange for articles needed by them, such as hunting-knives, powder, lead, salt shirting etc.

ISRAEL EBERLY, THEOLOGIAN AND WRITER.

Israel Eberly took charge of the affairs at home, devoted much of his time to theology and mysticism, writing industriously by the cabin firelight of his humble home. Reading and writing was his companship, and his writings show that he put his soul into his work.

The Eberlys cultivated the maple sugar, sending sugar and syrup to the border settlers.

GABRIEL EBERLY, THE HUNTER.

The vicinity where the Eberlys settled was a perfect paradise for the hunter, being not many miles distant from the salt licks, and bears, deer, elks, buffaloes, wolves, panthers, raccoons, etc. roamed the forest in great numbers,

Gabriel Eberly, ~~like on the Nen River~~, again became a hunter and trapper; he having his sport chasing bears, practicing the throw of the tomahawk, and with his long small bore flint-lock rifle furnished the household with the needed food, In his hunting trips he was also joined, sometimes by his brother Samuel and their servant,

Fish of various kinds were plenty in Dunkard Creek, and with their hook and line they could catch a mess at any hour during the day.

Whenever Gabriel killed a wild animal on a hunting trip he skinned it on the spot; packed on his back the hide, and the best part of the meat.

An ordinary hunter could kill from four to five deer in a day and during the Autumn he could kill in a day enough bears to provide sufficient bear-bacon for use during the winter. The bear furnished flesh, fat and oil for their cooking purposes.

A deer skin roughly dressed and dried was worth about a dollar, and a horse could carry a hundred skins for miles.

At first buffaloes were so plenty that a party of three or four could kill from ten to twenty in a day, but soon the sluggish animals receded before the advance of white man, hiding themselves behind the mountains.

The bear were the most numerous of all after the deer; their chase being a favorite sport. There was just enough danger in it to make it exciting, for though hunters were frequently bitten and clawed, they were hardly ever killed.

Trapping and pens were resorted to by the pioneers hunters to catch the bear. The bear pen was built in a triangular shape of heavy logs. It was in this shape and built just like a wooden box rabbit trap.

In the future lay the realization of the Eberlys that their settlement would yet become a great colony. When not otherwise engaged they spent their time in exploring the country noting its resources.

"They spent much of their time in exploring the country about them in whose sublime solitude they found ample fields for contemplation where their hearts were "carried up through nature's works to the throne of nature's God." (Rev. William Hanna)

The forest was marvelously silent where the Eberlys resided; but when the noise made in the dead of night by the wild beasts that used to come and drink at Dunkard Creek or in search of prey, the stillness which lay over their clearing, rousing them from their sleep they no doubt thought of the animals which came down from the mountains to enter Noah's Ark.

The Eberlys often journeyed to the Shenandoah Valley with their string of pack-horses, a distance of from eighty to one hundred miles. On these trips they were not only reduced to the last extremity of hunger, fatigue and exposure, but were in hourly peril of their lives from the unfriendly Indians. When night over-took them they unpacked their horses; hobbled them; built a fire to keep the wild animals away, but sleeping was out of the question due to mosquitoes and other insects.

HENRY SANGMEISTER AND ANTON HOLLENTHAL LEAVE EPHRATA. A. D. 1752.

Among the Brethern at Ephrata there were some who after the departure of the Eberlys, became restless dissatisfied and left. Among them were Henry Sangmeister and Anton Hollenthal(Br' Ezeckiel and Br' Antonious). They left Ephrata on October 2nd 1752, after the midnight services forgetting to say farewell.

These Brethern decided to follow the example of the Eberlys; migrated to the Shenandoah Valley where they intended to live the life of recluses. During the winter they lodged in the stable of Henry Funck, and when spring came they built themselves a cabin on the shore of the North Fork of the Shenandoah on a few acres of land purchased from Henry Funck.

ISRAEL EBERLY OPENS CORRESPONDENCE WITH THE BRETHERN.

The arrival of these Brethern in the Shenandoah Valley soon came before the Eberlys and Israel at once opened up a correspondence with them. In a letter which Israel wrote to them he said that if they had any intentions to leave that vicinity that they should join them in their settlement in Dunkard Bottom?

BR. EZECKIEL WORKS AMONG THE SETTLERS.

Br. Ezeckiel's pocket book apparently was thin when he arrived in the Shenandoah Valley, for he writes that, although it was a great burden to him, he was forced to work at his trade for some time among his neighbors in order to get money to buy their necessities of life. In doing so it happened that he came to a place where the man had the "Yaws." Br' Ezeckiel was unaware of this and for two nights his employer made him sleep upon the same mattress upon which he slept, while at other times he slept up a bench.

Shortly after the work was completed, Ezeckiel was taken down with the same disease; he having contracted it. He at once wrote a letter to Christopher Sower of Germantown stating his condition, and asking for advice. Sower in his reply prescribed a certain remedy

which he said, would direct a cure, provided he had any faith in the treatment.

DOCTOR EBERLY TREATS BR. EZECKIEL.

In the meantime Doctor Eberly unexpectedly arrived at Br. Ezeckiel's cabin finding him a sick man. Ezeckiel was very glad to see him; he having hopes that as a doctor and a Brother, he would be able to help him regain his health.

"What seems to be the trouble Br. Ezeckiel, and what is your dominant symptom?" inquired Doctor Eberly. "Well I was taken down with a sudden sickness," said Ezeckiel, "I have pains in my "Kleider;" have holes in my foot which do not seem to heal, and I lost my appetite.

From the symptoms as stated by Br. Ezeckiel, Doctor Eberly diagnosed it as the "Yaws." He looked at his patient with astonishing eyes; shook his head, and exclaimed "he can die "Yaws!" By the doctor's actions it appeared to the sick man that he was mortally ill; he becoming very much alarmed, and begged the doctor most heartily to give him treatment.

The doctor, after some hesitation, opened his pill bag and gave his patient pills of tartar emetic; they having a strong and very disagreeable taste, and never, says Ezeckiel, in all the days of my life did I take anything more disagreeable."

After the doctor had given directions for the taking of the pills, he jumped on his horse and galloped away, while Ezeckiel begged him to stay until the next day.

The poor sick man began to take the pills as instructed and as Ezeckiel says, they stuck, and instead of him improving, he grew worse. He began to suffer with terrible pains in his limbs; his head began to swell so that he was unable to take any nourishment, and his mouth was constantly filled with saliva, leaving him in a worse predicament than he was before taking the medicine.

It so happened, however, that the sick man recovered. In the meanwhile Br. Benno (John Martin) from Ephrata had arrived in the Shenandoah Valley and settled in the neighborhood where Ezeckiel lived. One day Benno inquired of Ezeckiel about Doctor Eberly's treatment, and when informed about the pills Benno said:"that they were the worst pills a man could take, and that Doctor Eberly made the people believe that they were the best, and sold them among the poor settlers." "Oh, well," said Benno, " The preachers murder the soul and the doctors murder the body."

A STORY IN PENNSYLVANIA HISTORY.

A year or so after the Eberlys had settled beyond the Alleghanies a desperate struggle started in the land between the French and the English for power and territory, and soon the whole western frontier was involved in a bloody war; the Ohio Valley became the scene of carnage and bloodshed, being overrun by scalping parties of savages.

Both the French and the English tried to get the Indians to fight on their sides, but they usually sided with the French, the reason assigned being that the missionaries of France converted many of the tribes to the Catholic faith, and the French traders and settlers mingled and married among the Indians.

The poor Indians would have preferred to keep their hunting grounds instead of having them squabble over by strangers. In any event they were fast being taken away from them. The Indians for some time had in mind that there was too much quill and ink business among the whites for no matter where they went the whites were on their heels, and they objected to being pushed into the Pacific Ocean.

As the white people began to settle further and further westward, and the frontier pushed forward, and the Indians began to see from some commanding hill the smoke from the settlers clearing rise in the air nearer and nearer the the Alleghanies, their hate of the English roused, and they began to make raids on the frontier settlements.

The French began to erect forts upon territory claimed by the Virginians for the purpose of menancing the English settlers and breaking up the trade of the Ohio Company, but the Eberlys, as Alsactians, conversant with the French language, gave no thought to the active preparations of the French soldiers for war, nor the forts which they were building.

The French first built a fort on the banks of French Creek, about fourteen miles south of Lake Erie, a tributary of the Alleghany, and they were also planning to erect a fort where Pittsburgh now stands. Governor Dinwiddi, of Virginia, found this out and he was in great trouble to get a letter to the French Commander-in-chief ordering him

to desist from further encroachment, and to evacuate the fort and remove his troops.

The Governor appealed to several of his acquaintances but no one could be prevailed upon for the love of money to venture among the savages. Washington, then a young man, found this out and he offered to carry this letter bearing Winchester in October 1753 following the route laid out by Colonel Cressap, now known as Braddock Road, until he came to Gist's settlement where he engaged Gist and four others to accompany him on his mission.

In November the party arrived at the junction of the Alleghany and Monongahela Rivers where Washington viewed the Rivers and the land on the fork considering it extremely well situated for a fort. From thence they proceeded to Loggs Town and from thence to the fort where Washington delivered the letter to the French Commander who informed Washington that the French had not only come to stay but intended to eject every English trader from the Ohio Valley, denying the right of the English to any part of the country watered by the Ohio River. Washingto hurried back to Williamsburg and made his report to the Governor.

The next year, in 1754, Governor Dinwiddi, as a safe guard against the encroachments of the French, decided to erect a fort on the site of the present City of Pittsburgh. He ordered Captain Trent with forty men to proceed to the junction of the Alleghany and the Monongahela and there erect a fort The French found this out and while they were working on the fort a force of 1000 French and Indians came down the river in canoes and with cannons and told Captain Trent that they want to erect a fort at that place and ordered him to depart with his men and tools at once. The French took possession of the stockade and completed the fort which they named Duquesne.

In the meantime Washington had been ordered to proceed towards the Ohio to assist Captain Trent. Before he arrived at Will's Creek, now Cumberland, Md he heard a rumor that Captain Trent had been taken into captivity which rumor proved to be false. After leaving Will's Creek, while the troops were marching through the forest an officer on a horse was seen approaching . He rode up to Washington and saluting him, said: "I am Ensign Ward of Captain Trench's Company." He informed Washington that while they were at work on the fort, a thousand Frenchmen appeared and opened fire on them.

Washington continued his journey until he arrived at the Great Meadows in Fayette County, not far from the last settlement, where he began to entrench himself at what is now Fort Necessity, where he was attacked by the French and Indians; forced to surrender under terms by which he was given permission to retreat with his arms and all ammunition except the artillery. Washington with his worn out soldiers beaten but not disgraced, marched back seventy miles to Winchester where he presented himself to Governor Dinwiddi, who decided that regular troops from England were required and offered Washington a captain's commission instead of that of lieutenant-colonel which Washington declined to accept and resigned his commission. This was the beginning of the French and Indian War.

Thus it came about that for the next ensuing seven or more years there was a desparate struggle in the land between the French and the English which is known in the records as the French and Indian War.

The war spread eastward across the Susquehanna River, and the soil became drenched with the blood of massacred innocents, white and red perished by violence.

During the summer the settlers were in constant dread of Indian raids. Some of the settlers were shot as they worked on their clearings or gathered in their corn crops. In Cumberland County they suffered the most; many cases being on record where whole familes were wiped out. In the Tulpehocken region, Berks County, the ravages also were dreadful; houses and barns were burned down; horses and cattle killed, and fields of grain destroyed.

As a rule the French at their forts on the Frontier treated the Indians with kindness and patience, but at the English forts they were told to "get out" and were no doubt assisted with the butt end of a musket.

The French gave the Indians muskets, gave them fire water and set them against the whites. As soon as the Indian came in possession of a fine-lock the first thing they wanted to do was to kill a white man.

THE EBERLYS HAVE NARROW ESCAPE FROM THE INDIANS.

The Eberlys had many exciting experiences and some narrow escapes from the Indians. At one time the Iroquois went to war against the Northern Indians who occasionally raided the border settlements, and during this war they had a narrow escape.

One winter's night the prowling assassin of the forest swept down upon their settlement with fury and looted their cabins. Some time during the night they were awakened by a noise and they instantly realized that the Indians were upon them. Each of the Eberlys had a pair of strong, sturdy legs, and they saved their lives by their ability as runners through the woods. This robber band of Indians pillaged their cabins, took all their clothing, so that they had to flee in nakedness.

This recalls to mind a story contained in Watson's Annals about a Quaker by the name of Woolcomer, who apparently had a different idea in mind than the Eberlys; he not beliving in running, and having in mind that the Indians would be peaceful if it were not for the Irish.

Watson, in his narrative, states that: "In the year 1756, the Indians beset the house of one Woolcomer, on Sherman's Creek, at a time when all the rest of the inhabitants had gathered into the fort at George Robinson's. He being a Quaker refused to seek refuge, saying that the Indians would be peaceful but for the Irish; while at his dinner the Indians came in; he asked them to come eat with him, but the Indian answered that they did not want food, but scalps; he then drove his tomahawk into his head.

THE FRIENDLY INDIANS OF THE EBERLYS WARN THEM OF DANGER. AND LEAD THEM TO A MORE FAVORABLE LOCATION.

The Eberly settlement on Dunkard Creek lay near the great warpath used by the Cherokees and by their Northern foes. It was known as the warrior's trail over which the Northern and Southern Indians passed and repassed when they went to war with each other, and, of course, they were ready and eager to attack any white man who might settle along their course.

As time went on the Indian troubles increased and the Delaware Indians began to fear that the Eberly settlement might be attacked They sent word to their friend and Doctor, Samuel Eberly, that it was unsafe for them to stay any longer in the exposed region; that they could no longer guarantee them safety, as the savages would soon overrun those regions. A feeling of insecurity apparently crept upon the Eberlys for they took the advice of the Indians.

Not only did the Indians warn the Eberlys of the great danger, but in pity gave them protection, and led them to a region which they believed would seldom be visited by their people, informed them that they would warn them when danger approached. The new place selected was on the Cheat River, which place was considered a more favorable location and where they spent some years entirely unmolested by the Indians.

The "National Intelligencer" under the heading "A Traveller" states that:

"These men of peace employed themselves in exploring the country in every direction, in which one vast, silent and uncultivated waste spread around them. From Dunkard's Creek these men removed to Dunkard's Bottom or Cheat River which they made their permanent residence, and with a savage war raging at no considerable distance, they spent some years unmolested."

CHAPTER XX
THE EBERLY SETTLEMENT IN DUNKARD BOTTOM.

The location of the Eberly settlement on the Cheat River was about ten miles below Morgantown, the present County seat of Monongahela County, West Virginia, This settlement became known as Dunkard Bottom. The Eberly tract of land extended beyond the present Mason & Dixon Line.

The Chronicon states: "This place was high up in the mountains, on a stream called Cheat River. Their they built a well-arranged hermitage for themselves, kept servants, horses etc. as if they had to supply a large household."

THE EBERLYS IN DUNKARD BOTTOM.

Washington states in his diary that when he took a trip across the mountains in 1784 he was within eight miles of Dunkard Bottom and he estimated the distance from the mouth of the Cheat River as twenty-five miles.

Turn your thoughts back to the time when the Eberlys lived in Dunkard Bottom, and gaze upon the scenes of their activity; their surroundings and their mode of living, as though you yourself were standing in the midst of the solemn and mysterious forest, a place even unnoticed by the sharp eye of the Indian.

The Cheat River with its muddy waters swirling around the rocks in its flow towards the Monongahela, upon which, the Eberlys gazed with admiration, almost passed their cabin doors.

Yonder werethe long, broad and rolling Alleghanies towering high in the sky, over which the magnificant sun rose as though it suddenly leaped out of an opening in a peak, flashing across the horizon and disappearing in a most gorgeous sunset the western sky could show.

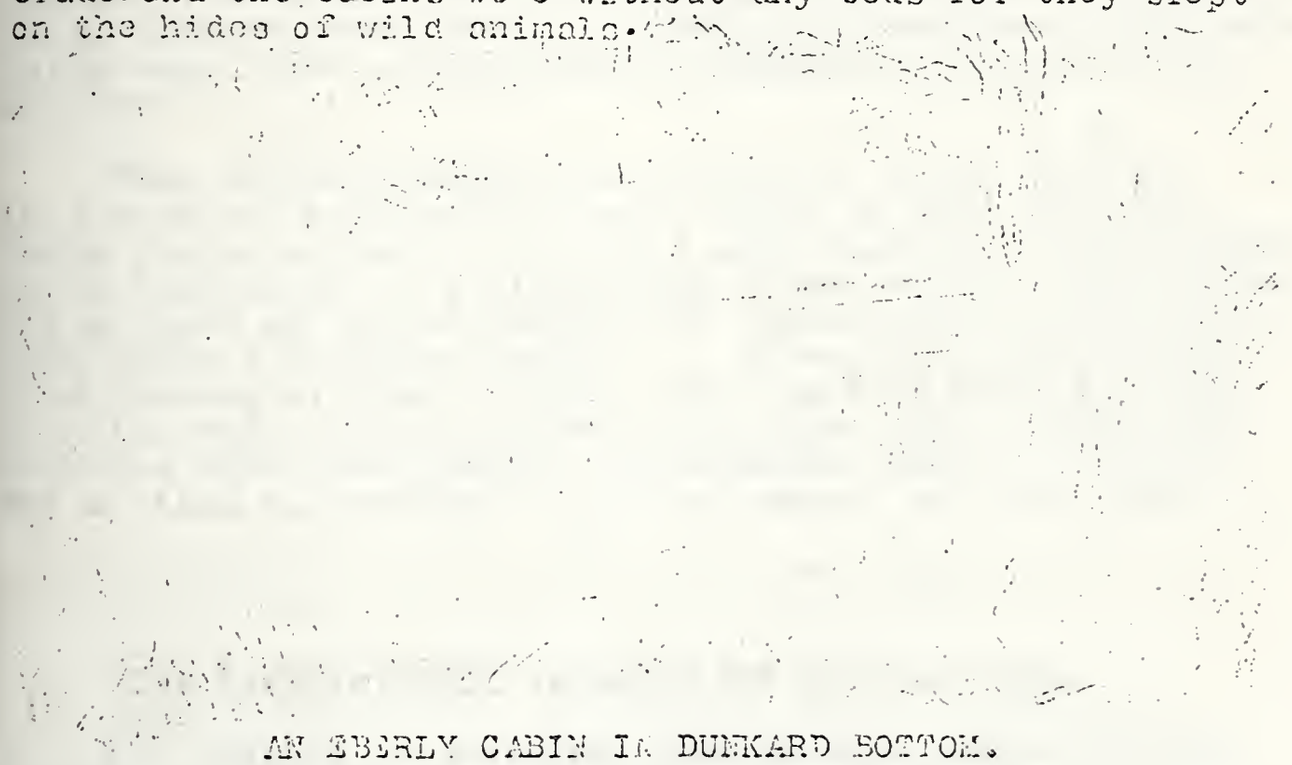
The vivid moon sailing majestically in the heavens smiled down upon their cabins with such effulgence that one could read ordinary print, or tell the time of night almost as if it was day; its rays lit up their clearing and by contrast darkened the black shadow of the surrounding forest. At midnight all was still, but when the hungry wolf prowled around their cabins, howling and yelping, the silence was broken tenfold.

Oak, hickory, walnut, sycamore, sugar-maple trees towered above the underbrush. For the first time in that silent forest could be heard the sound of the settlers axe, echoing back from the mountains nearby. Into the trunks of the trees the Eberlys swung their clumsy axe, dealing blow after blow into them until they trembled, tottered and came down with a crash. The branches were cut off; the trunks cut into required lengths; hewed into lumber and dragged to a place selected for their cabins and shelter for their horses. Here they were notched; laid upon each other, and the gabs stuffed with clay mortar.

Each cabin had but a single room below, with a low attic under the rafters, reached by a ladder. The chimney was on the outside built against one end of the cabin, and

coated inside with clay mortar.

In the fire place was a crane, from which hung the iron pot in which the corn mush was cooked and wild meats of different kinds; Deer horns were placed over the fire place on which hung the rifles, powder horns, hunting knives, tomahawks etc. Wooden pegs were driven into the wall on which were hung the sides of bear meat and vebison. The iron pots, knives, forks, rifles, tomahawks they brought from the east or the mountains. Their furniture was crude and the cabins were without any beds for they slept on the hides of wild animals.



AN EBERLY CABIN IN DUNKARD BOTTOM.

Picture to yourself a scene in their log cabins in the desolate snow bound valleys of the Alleghanies with the wintery winds blowing around their cabin door and through the leafless trees moaning fitfully in the dark, and the snow driving fiercely. See them gathered around their roaring log fires during the long winter evenings facing each other with their long beards; the flickering glare of the firelight painting grotesque expressions on their set faces, while no doubt a habitual fear made them ever watchful and sensible to the slightest alarm, not knowing when the Indians would make their appearance, tomahawk and scalp everyone of them.

These backwoodsmen began to clear the ground. The underbursh was grubbed up and together with the branches

and the tree tops dragged into a heap. Then came that worst enemy of the forest; the fire, leaving nothing in its path except a stump dotted clearing. The stumps too were set on fire from which the black smoke could be seen slowly ascending until it gradually disappeared in the gloom of the forest, permitting the charred stumps only to remain.

Soon there could be seen between these charred stumps John Shilling; that redemptionqr servant of the Eberlys, guiding the wooden plow drawn by horses hitched in single file, tearing deep furrows through the blackened mould into which corn, that standby of the backswoods pioneer, was planted.

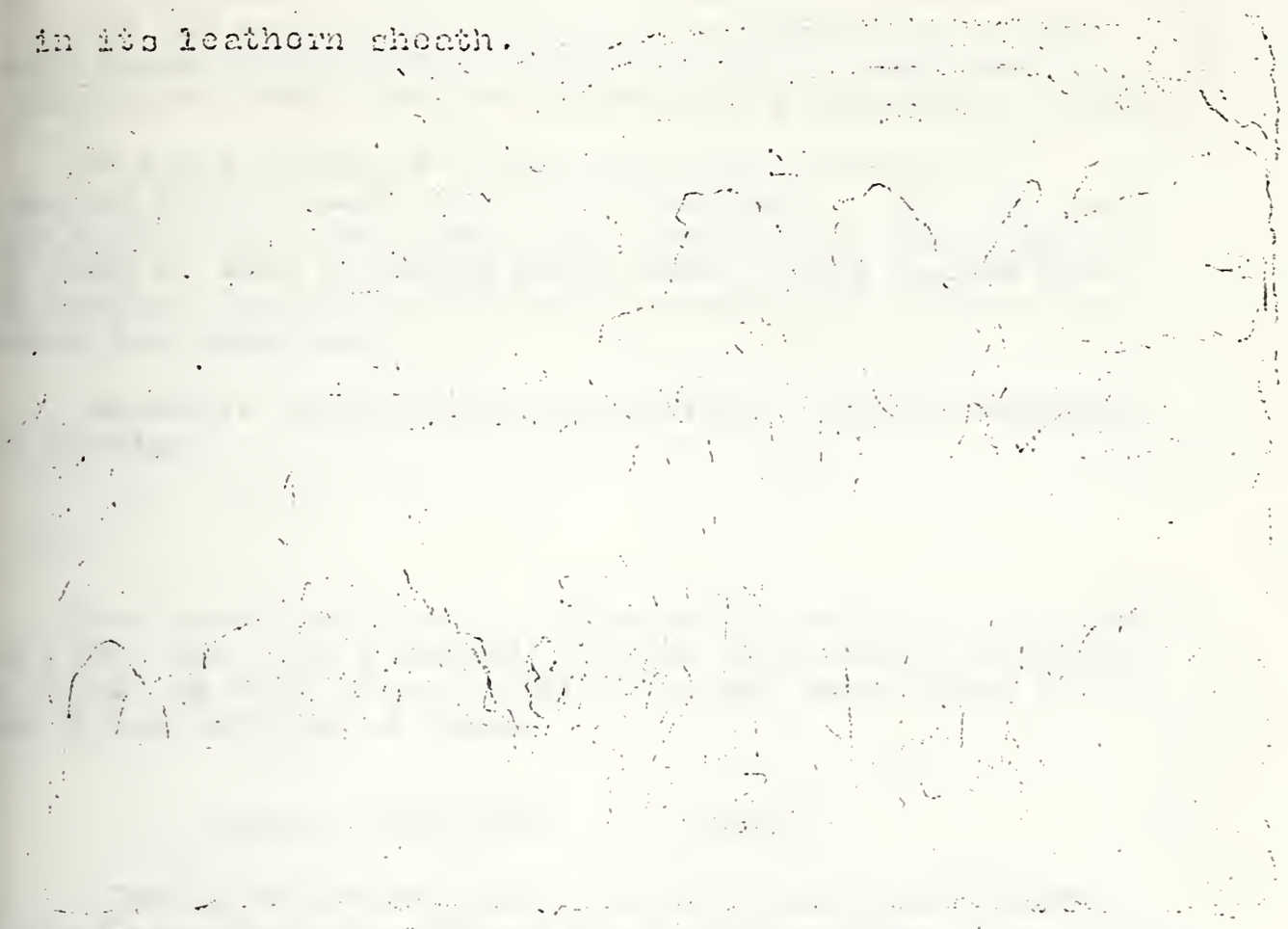
They eagerly watched the growth of their corn and in due course that hungry bear began to make raids on their fields of corn. He would seat himself on his haunches in the corner of a field next to the woods, and collecting a sheaf of the cornstalks at a time, would there and then enjoy a sumptous repast. It was then that Gabriel came running with his trusty rifle having his skirmish with the bear, and no doubt many a time took to his heels when the bear came towards him with his mouth wide open and sitting up straight wiping his mouth with his paws.

THE EBERLYS DRESS IN SKINS OF WILD ANIMALS.

The Eberlys in their new home changed their wearing apparel to the usual custom of the frontier; dressing themselves in clothing made chiefly from the skins of wild animals, which gave them a somewhat grotesque appearance.

Their clothing was a combination of Indian and civilized attire. They wore a long hunting shirt of coarse cloth or of deerskin. This was their principal garment, and was a kind of a loose frock reaching half way down the thigh, with large sleeves, so wide to lop a foot or more when belted. The bosom of the shirt served as a pocket for food when on a hunting trip and tow for wiping the barrel of the rifle. From the belt, which girded the hunting-shirt, were hung the powder-horn, bullet-pouch, scalping knife and tomahawk. To the right side was suspended the tomohawk and on the left the scalping knife

in its leathorn sheath.



SAMUEL EBERLY (UNCLE), AND GABRIEL, HIS BROTHER, AND HUNTER.

Their drawers and leggings were made of the same material as the shirt. For shoes they wore moccasins made of deerskin. For headcovering they wore a soft cap of coonskin with the busy tail dangling behind.

ISRAEL AND SAMUEL EBERLY JOURNEY TO THE SHENANDOAH VALLEY A. D. 1755.

In the year 1754, shortly after the Eberlys had established themselves in their new home they took a business trip over the mountains to the Shenandoah Valley.

As usual on these trips they made social calls visiting the Brethern on the Shenandoah. On this trip they visited Br. Ezechiel, who says that he was glad to see them so that he could serve them. They stayed with him several days after which they returned to their home across the mountians.

Ezeckiel says that the Ephrataner first condemned the Eberlys

This they cannot do. We therefore separated in peace and love, but they earnestly begged that either Ezeckiel or Anton go with them which could not be at that time, And I was afraied or them.

DANIEL HENDRICKS A. D. 1755.

Daniel Hendricks was a relative of the Eberlys. In the History of the Brethern he appears under the name of Dirk Hendrickson, a Hollander, who joined the German Baptist Congregation in Friesland.

This name Dirck Hendrickson is Holland Dutch. and from what is stated in the records he must have been blood relation of the Eberlys, born one generation before the four Eberly brothers. He therefore might have closely resembled in his form family appearance as regards to most part, he might have been as broad in their mantua, and as he would have been an uncle.

Upon his arrival in Pennsylvania he migrated to the Shenandoah Valley where he resided on the South Branch of the Potomac. This was at a time when the borderssettlers were being scalped and killed by the savages and on account of the existing conditions Samuel Eberly feared that it was unsafe for him to remain where he was and he ordered him to go to the home of Ezeckiel for the time being.

EZECHIEL RECEIVES A LETTER FROM ISRAEL EBERLY.

It was at that time that Ezechiel received a long letter from Israel Eberly, treating on the advantages of a solitary life in the forest. Hendricks brought this letter with him.

This letter made quite an impression on Br. Anton, and he said to Br. Ezechiel whether he did not think that it would be better if they would move to the Eberly settlement in Dunkard Bottom. Ezechiel said that if he knew that it was from God, then

Ezechiel proposed that they both should betake themselves to prayer, so that God might reveal to them whether they should join the Eberlys or not. Accordingly they fell on their knees, and after making their complaint to God they arose and Ezechiel asked Anton what

ISRAEL AND SAMUEL EBERLY JOURNEY TO THE SHENANDOAH VALLEY A. D. 1755.

The latter part of June or the beginning of July 1755 Israel and Samuel Eberly again took a trip over the mountains to the Shenandoah Valley.

As usual on such trips they visited the Brethern on the Shenandoah and when they arrived at the home of Ezechiel [illegible] old Br. Martin Funk from Ephrata was visiting him. They were all glad to see each other. No sooner had they arrived Israel Eberly and old Martin Funk at the same time started to talk about the affairs at Ephrata. During the conversation Israel became very loud, greatly excited and began to weep and cry over the treatment he was receiving after he had done so much for the Ephrata Society, and helped so many people into the Ephrata Settlement.

Ezechiel says that "At that time I had no idea that the Eberlys had laid the foundation at Ephrata of which I fully became aware afterwards."

ISRAEL EBERLY RECEIVES A LETTER FROM A BROTHER AT EPHRATA.

It was at this time that one of the Brethern at Ephrata wrote a long letter to Israel Eberly of which without a doubt the carrier was old Martin Funk. This fact is supported by the statement made in the Chronicon from which it must be understood that someone from Ephrata was present when Israel Eberly read the letter and in turn informed the Brother at Ephrata who had written the letter in what manner he received this letter.

This Brother at Ephrata no doubt had in mind that the writing of a letter with judgments and condemnations would satisfy his fury upon the Eberlys and would ease his conscience.

The letter was contaminated with spite, malice and hate and insofar as a Christian spirit was concerned; this providential element was entirely absent. It denounced Israel Eberly who no doubt felt that he had done nothing that would warrant the receiving of such a letter from someone at Ephrata.

The Chronicon in making reference to this letter states

that:

"At this time one of the Brethern in the Settlement wrote to the Prior that now one of the three things would fall to his lot; he would either be obligad to return to his people, or be an instrument for conversion of these Indians; or would have to live in harlotry with demons."

"This last pained him very much, for a Solitary who neither approached a carnal women nor the church-wife falls at last into the hands of demons, which are barren spirits from out of eternity; where also the natural married state, on account of its fruitfulness is opposed by them and it is in this sense that Paul calls the forbidding of marriage a doctrine of the demons."

If we would to-day receive a letter such as the Chronicon states the Brother wrote to Israel Eberly we would naturally think that there was something eradically wrong with the sender, and no doubt Israel Eberly had the same thing in mind. Let the reader imagine letters written by an enemy and what would they contain?

The Chronicon states that it was the assertion made that Israel Eberly would have to live in harlotry with demons that pained him very much, but perhaps if we would know Israel Eberly's mind it would have been something quite different.

The Chronicon has made the statement that: "He (Israel Eberly) was often seen to roll himself on the ground for grief when he saw that Brethern missed their calling, or fell back into the arms of the world." From the contents of the letter Israel Eberly could readily see that whoever wrote the letter was very much out of order; and that there was more preaching necessary, and he began writing sermons in Ephrata.

"Therefore, instead of examining his record(Israel Eberly's) during the few days of his life in view of the great day of eternity, he wrote the most scornful letters to the Community." (Ephrata Chronicon)

With all this we have nothing else to base what these letters may have been excepting what the author of the Chronicon states that they were. If his postatements of the contents is no more accurate than his other writings, then it is fair to presume that he has not set down the true facts concerning them, but upon the other hand, all that Peter Miller wrote about them was only the opportunity for more unfair criticism.

upon their return to ourward Bolton they took up
[illegible]

THE DEFEAT OF GENERAL BRADDOCK.

Shortly after the Eberlys had returned to Dunkard Bottom an event occurred not many miles from their settlement which caused great consternation among the pioneer settlers, and that was the ill-starred Braddock Expedition.

In June 1755 Braddock with his crack British troops and ten Companies of Virginian troops started out from Williamsburg to capture Fort Duquesne and to teach the French and Indians a lesson. At Cumberland he took on his staff, the United States first great General and first President, the immortal Washington.

Braddock had not the remotest conception of Indian fighting and had probably never seen an Indian. He knew that Washington had had some experience in Indian warfare and during his stay at Cumberland he called Washington to his quarters for an interview at which time Washington strongly impressed upon him the method of Indian fighting informing him that they fought from behind trees.

Lancaster and York counties furnished horses and wagons for Braddock's campaign. They were procured by Benjamin Franklin through an advertisement in one of the Lancaster Newspapers appearing on April 26th 1755, wherein he advertised for one hundred and fifty wagons with four horses to each wagon and 1500 saddle or pack horses for the service of his Majesty's forces now about to rendezvous at Will's Creek, now Cumberland, Maryland.

In Lancaster County many were ready at once to furnish the horses and wagons and in a short time the large heavy Conestoga wagons were drawn across the mountains and down the Valleys by four or five horses over the roughest roads to meet at Cumberland. Where they were loaded with the necessary stores, provisions etc.

When Washington saw the immense train of wagons loaded with baggage and stores;, he thought they were a hundred too many, and Braddock stormed because Franklin had sent him only one hundred and fifty. Washington knew that these heavy wagons would greatly delay their progress, and give the French and Indians time to prepare themselves for the attack. As they went along "Every mole hill had to be leveled and bridges built across every brook."

On July 8th Braddock's army crossed the Monongahela marching along with their bayonets glittering in the sun in obedience to their country's call, showing the true spirit in proceeding to do the job they were ordered to do. On the 9th of July they crossed, the officers and men were in the highest spirit, expecting within a few hours to be in sight of Fort Duquesne.

Washington and Braddock rode side by side carrying on a conversation as they rode along. "Colonel," said Braddock, "in spite of your warning, see how far we have come upon our way without disaster; the danger of an attack by the Indians is now passed, and we have but to march a few miles and glory is ours."

Scarcely had these words been spoken by Braddock when the sharp crack of a rifle rang out; it being the firing signal. This was followed by a fierce volley and the bullets whizzed past them from every direction. Fifty men dropped in their tracks and shrieks of agony filled the air. The cry went up "The Indians!" "I see no Indians" said Braddock.

The advanced guard was first fired upon; they fell back which caused confusion. Braddock lined up his troops and gave a volley, but they saw no enemy to fire at. The Indians kept behind trees and logs of wood cutting down the troops as fast as they came up. His soldiers insisted that they be allowed to take to the trees which he denied, calling them cowards and even went so far as to strike them with his own sword for attempting to hide behind trees. His troops huddled together in confused bodies, firing irregularly and shooting down their own officers and men, and finally broke and ran in every direction. Braddock rode up to them, waving his sword and calling them to halt. His horse fell over dead "Give me another horse!" he shouted.

The Virginian troops also suddenly broke ranks, each man running for a tree. Washington's horse fell upon his knees and next rolled over, shot through the heart.

Two-thirds of the officers and men were either killed or wounded. Braddock after having had five horses shot from under him fell mortally wounded on the fatal field with a bullet below his shoulder. Watson's Annals states that he was shot by one of his own men. Washington escaped without a scratch; had two horses shot from under him, and his clothes riddled with bullets.

The heavy Conestoga wagons from Lancaster and York Counties with provisions and ordnance stores were in the rear division of the army and were the main centre of attack from the Indians lead by the French officers.

They were all heavily loaded, and greatly impeded the progress of the English. When the firing began the teamsters quickly cut the traces of one of the horses, mounted him, and rode off in great haste. Among the teamsters from South Carolina was Daniel Boone, He too, was not slow in cutting the traces of one of his horses, mounting him galloping away as hard as his horse could go.

After Braddock's slaughter, on August 21, 1755, a Lancaster Newspaper published the following:

"What seems most remarkable is that all of the wagoners from Lancaster and York Counties in the Province who engaged in the service of the army have returned home except two; one of whom died by sickness."

The defeat of Braddock took place in the little ravine of Turtle Creek within nine miles of Fort Duquesne. It produced great excitment and threw the settlers into the utmost confusion.

ISRAEL EBERLY'S POLEMIC TO EPHRATA DELIVERED
BY HIS BROTHER SAMUEL A D 1755.

Israel Eberly, after his return from the Shenandoah Valley in the beginning of July, he began to prepare a sermon for those people at Ephrata. By November 1755 he had it ready for delivery and he instructed his brother Samuel to take it to Ephrata.

On November 18th Samuel Eberly arrived at the home of Br. Ezeckiel with this "Schriftliches Zeugness" (Biblical Testimony) The writing covered many sheets, containing long words says Ezeckiel, and they had to read it over before Samuel Eberly proceeded on his mission to Ephrata.

The writing, says Ezeckiel, contained to noticeable faults.

The first was that: "Der erste bestund darin, dass man gegen die Sache zeugte, und denoch die falchen Grunde und die aussern zeremonien behauptete, und der andre war, dass man neimalen un Schreiben sich darstellte, als ich bin der Mann des alle diese verkehrte Grunde hat bolsen aufbringen, und vorsetzen, derum es auch die rechte Gerechtigkeit Gottes verhauget hat dass wir verfolget worden sind; dann sompten hatten wir das Berderben noch grosser helfen machen; so hatte er Schreiben sollen."

It was during the time that they were reading over this sermon that Dr. Anton expressed a desire to take a trip over the mountains to Dunkard Botton and to spend the winter months with Israel and Gabriel Eberly on the Cheat River.

As soon as he made his wish known, Dr. Eberly without an instant's hesitation took Anton across the mountains and in two weeks again returned to Ezeckiel, bringing with him some sides of smoked bear meat and tallow for the Brethern. This meat Ezeckiel refused to eat and Doctor Eberly

After spending several weeks in the Shenandoah Valley Dr. Eberly started on his trip to Ephrata.

Upon his arrival at Ephrata he was given permission by the Brethern to read it before the Congregation but the printing of it was refused. He then took it to the

Separatists in Germantown, Christopher Sower, who likewise refused to print it for him, stating, says Ezechiel, that the meaning of it was that Beissel should get off the throne and let them occupy it.

"To read his first letter to the Community took five hours, and as it was full of reviling and ridicule it was resolved not to accept any such letters in the future. It did not last long, however, before his oldest brother, Jephune made his appearance at a meeting with a writing covering fifty sheets and asked permission to read it. The Fathers of the Community gave him permission provided it contained peaceful matter. But he had hardly commenced to read before the former things of Ismael's church again occurred; wherefore he was forbidden to continue. Consequently he took the excrements to the friends in Germantown, so that by all means the Eckerlin's apostasy from God might be sure to become manifest everywhere." (Ephrata Chronicon)

Samuel Eberly again returned to the Shenandoah Valley and began to practice medicine, making his headquarters at the home of Br. Ezeckiel.

All day long, all night long, in rain and snow with his nose reddned by the sting of the wind Dr. Eberly sat in his saddle riding through the Shenandoah Valley visiting his patients while Br. Ezeckiel was sitting alone in his cabin pondering over the fact that Dr. Eberly was never at home wondering where he was and why he never came home.

DOCTOR EBERLY ARRESTED UNDER THE SUSPICION OF BEING A FRENCH SPY A. D. 1756.

One day in April 1756 Ezeckiel received word from Doctor Eberly that they arrested him at the Branch under the suspicion of being a French spy; took him into the fort where he was roughly handled, and daily threatened to be hung, no doubt being marched around at the point of the bayonet.

The arrest of Doctor Eberly was brought to the attention of a Doctor Wacker, a friend of the Eberlys who had known them when they lived on the Lew River. This Doctor Wacker promised to take Dr. Eberly to Governor Dinwiddi, at Williamsburg, and secure his release, if possible.

With this idea in mind Commissar. Wacker went to the fort for Dr. Eberly and on the way to Williamsburg they stopped for about three hours at the Home of Ezeckiel. Dr. Eberly had a number of patients in that vicinity who had to be taken care of and he gave instructions to Ezeckiel to look after them during his absence.

Before they started for Williamsburg Dr. Wacker earnestly begged Dr. Eberly to bring his brothers out of the Alleghany Mountains, so that they would not fall in the hands of the savages; he promising to give them a tract of land in the Blue Ridge which they could fix up temporarily; live on it according to their ways until the war was over, and they would not have to suffer any hardship.

This advice of Dr. Wacker made no impression on Dr. Eberly; he declining the proposition. The Eberlys are quoted as always saying: "Es ist kein Mench tüchig um uns zu rathen; dass sie sind alle under das Their verkauft (Namlich die weltiche Obrigkeit)" (There is no one able to give us advice; that they are all sold to the animals)

We are not at all surprised that the Eberlys took that stand for there were many others who had the same opinion. With a few exceptions the early Governors of Virginia were autocbatic and tyrannical, and caring nothing for the masses

DR. EBERLY SECURES HIS RELEASE.

At Williamsburg Dr. Eberly was successful in obtaining his release and he also received permission from the Governor to allow them to remain in Dunkard Bottom and was handed a free pass.

ISRAEL EBERLY TAKEN INTO CAPTIVITY A.D. 1756.

About the middle of March 1756 Israel Eberly and Anton Hollenthal started on a trip across the mountains to the Shenandoah Valley and when they arrived at the South Branch of the Potomac they were taken into captivity; placed in the fort under Captain Wagner, where they were held for three weeks.

During the time that Dr. Eberly was at Williamsburg Ezechiel received word that they were held at the fort and apparently Dr. Eberly had also found it out for upon his return to the home of Ezechiel he brought with him a pass as well as being granted permission to remain in their settlement in Dunkard Bottom.

As soon as Dr. Eberly arrived at the home of Ezechiel he was informed by Ezechiel of the captivity of Israel and Anton, but he paid no attention to Him and began to look after his patients. They soon received further information of their captivity and Ezechiel begged Dr. Eberly to go and get Israel and Anton released, but instead of doing so, he told Ezechiel to go and gave him the pass; two horses, one with two chests to bring back his apothecary outfit.

At that time it was extremely dangerous to take any trips and Ezechiel objected to going, being deathly afraid. But he says "In the name of God" I started out for the fort and wherever I came the people were greatly astonished and surprised that I gave myself in such great danger. After he had proceeded about eight miles, he met two men who had come from the branch and when he told them his mission they said that it was useless for him to go to the fort as his Brethern would not be released. Taking in consideration what these men said, he rode back home on one of the horses and informed Dr. Eberly that it would be necessary for him to go. And what a scolding he got; Dr. Eberly flew in a rage and said "Why didn't you ride ahead instead of coming back. Then he made him change his clothes, and gave him one of his old coats which was stiff from dirt and bear grease and besides made him ride along on a horse without a daddle for a whole half day.

At the fort Dr. Eberly showed his pass to the Captain and Israel and Anton were immediately released. They remained in the fort one night and two days after which they started out for the home of Ezeckiel.

ISRAEL EBERLY SPENDS TWO MONTHS IN
THE SHENANDOAH VALLEY A. D. 1756.

Soon after their arrival at the home of Ezeckiel there were some secret whisperings between the brethren about the Eberly settlement in Dunkard Bottom. Anton told Ezeckiel that Israel was under the impression that they would move to them; that in order to please the Eberlys he promised them that they would, and assured them that he had everything in his hands, but as soon as he arrived in Dunkard Bottom he had made up his mind that he was never going to move there. He also told Ezeckiel about of the divine services they held and Lovefeasts during the winter on the strength they they would move to them; On the strength of what Anton said the Eberlys cut down a lot of walnut trees from which to build a two story house for them. Israel was busy, said Anton, with his axe prepa ing the lumber and had already selected the site for their dwelling house.

Anton also surprised Ezeckiel by telling him that Gabriel had a rifle ready for him as soon as he arrived in Dunkard Bottom,

Ezeckiel states that he reproved him sharply for lying so shamefully to the the Eberlys; misleading and deceiving them, but he kept all these things hidden from Br Israel who was all the time under the impression that they would move to the .. Finally Anton told Israel that they we e not going to join them. After this Israel complained ton Br Ezeckiel that Anton was such an untruthful and unrighteous person. This was nothing new Ezeckiel told him as he knew it a long time ago.

And this was withheld from Israel for a long time and he was not the least undeceived in the impression that they would go along.

During Israel Eberly's sojourn at the home of Ezeckiel he took daily strolls in the woodswhere he wrote, read and prayed.

"Warender Zeit nun dass Br. Israel bey uns war, so gab ich genau Achtung, auf sein Thun und Laffen; so brachte er dennoch seine zeit ungemein whol mit Lachen in der Stille zu, und ast des Tages nur einmal, und das von unsere gerigen Kost. Taglich ging er eine Weile in den Wald spazieren; und war er auch von wenig Reden, ausbenommen wan das Ephrataner Werk un ihm aufstieg da blieb es nicht alleim beym Reden, sondern Schrieb draus und draus, und konte sich nicht massigen, und je mehr er davon redete u. schrieb, je mehr es angefullet ward." (b. Ezeckiel)

"Er hatte ein schönes Licht und Erkenntniss von der Stillen Einkehr; wie weit er es aber darin gebrachte hat, lasse dem guten Gott anheim gestellt seyn. Einen Fehler hatt sie ins besonders und überhaupt an sich, welches Schwer zu tragen war, Namlich sich unter keinen Menschen und unter nichts zu geben, sonder im Gegenthiel, alles was sich mit ihnen eintiess oder um und bey ihnen war, unt r sich zu bringen, order aufs wenigete in Unruch u. Anfrieden zu bringen; und im Verlassen in die Turba zu jagen, und dast seiner zu spotte."

"He had a beautiful perception and understanding of the solitude of the forest.

When Israel Eberly found out that he had been deceived by Antun he decided to retu : to his quiet and peaceful home across the mountains, and when he so informed his brother Samuel he had his troubles in getting Samuel to go along

Israel found himself on the threshold of a crisis

Ezeckiel states that Dr. Eberly was so wrapped up in his practice of medicine that he absolutely refused to return to Dunkard Bottom. Israel was determined to make him give it up and it was not until he told his brother Samuel that either he would have to return with him or be separated from them forever that he agreed to go along.

Israel declared he would go alone if necessary

In the meantime Israel also wanted Ezeckiel to go along with them to which Br. Anton objected stating that he certainly could not expect Br. Ezeckiel to go on this trip at such a dangerous time, but that if he could guarantee that he would return home safely he would not object if he would go along. Ezeckiel dreaded very much to take the trip being deathly afraid, but he says that Bro Israel begged so earnestly that he finally in order to satisfy him agreed to go with them.

THE EBERLYS LEAVE FOR DUNKARD BOTTOM A. D 1756.

The day chosen by Israel and Samuel Eberly to start on their journey for their home on the Cheat River was on June 16th 1756.

The trip was as fatiguing and toilsome as it is possible to conceive, rendered so by excessive bad weather; and it tested the nerve of Br. Ezeckiel.

The route lead through the wilderness, streams and rivers, over rawwood mountain trails, ragged and stony, The horses were all loaded with as much as they could carry and so difficult was the road and so laboious that they horses had to be pitied,

On the day they started the sky was clear and no sooner had they been on the way Dr. Eberly became so discouraged, morose and gloomy that he was an object of pity.

After they had travelled a short distance rainy weather set in; the streams and rivers began to rise, and whenever they came to a river they never knew whether they would reach the other side alive, or be swept away by the rushing torrent.

One of the things that worried Br. Ezeckiel was that whenever they came to a river that was dangerous to ride through Br. Israel said to him that he would have to ride in first, and this he refused to do, stating th Israel that he could certainly not expect him to take the lead, whereupon took the lead. It appears that Israel had it his own way so often.

You do not expect me to ride in first

The horse which Ezeckiel was riding he had loaned and he was not used to such rough roads. Several times his horse fell, and Ezeckiel had forward bounds, but in each instance he escaped unhurt and remounted his horse again.

In due course and after a perilious journey Ezeckiel stepped within the border of the Eberly settlement, finding himself standing at the foot of the Alleghany Mountains, gazing at its peaks and wondering whether he would ever return alive to his home in the Shenandoah Valley, and wishing that he would have never undertaken the trip west.

Upon their arrival Ezeckiel was gladly welcomed by Gabriel, and he says, that during his stay the Eberlys, as was their customary way, showed him all conceivable attention and did everything in their power to make things pleasant and cheerful for him.

A meal was prepared; there was plenty to eat, but when they sat down to eat Br. Ezeckiel did some serious thinking; he not seeing any bread on the table.

Broiled venison steak and bear-meat was not to Ezeckiel's taste, for he says that he had to change his entire mode of living, while he was used to his daily bread, the Eberlys lived chiefly on animal food, which was distasteful to him, but he did not let the Eberlys know.

The Eberly settlement was a marvel to Ezeckiel. He says that never in all the days or his life did he see the like. He visioned it as a sensational real estate development, a farm, a butcher shop and a religious colony. Everything had to be done in a hurry, and in their doings they were in everything, over everything and their ways were odd, and their doings were barbarous.

From Ezeckiel's writing it can be plainly seen that instead of helping these pioneers, he discouraged new comers from going to the western home prepared for them by the Eberlys.

It seems that Br. Ezeckiel must have been standing on his head when he viewed the Eberly settlement and did not realize what it meant to start a settlement in such a dangerous zone.

When he entered their cabin a feeling crept over him such as he had never experienced before. He paused and looked about; and when he saw the rifles, powder horns, knives, tomahawks etc. hanging over the fire place he drew a long breath. When he saw through the semi-gloom the piles of skins lying on the floor and in the corners, a mass of hides which could not be bought for a hundred pounds sterling he drew a longer breath. What was even more impressive was when he looked back of the chimney and there saw hanging so many sides of dead bears that it made him shudder merely to look at them.

Ezeckiel gives us a little insight as to what was going on at the Eberly settlement, and he seemed to think that their life was odd and barbarous. The Eberly settlement threw such a shade, mist, darkness and gloom over the eyes of the mind of Br. Ezeckiel that he was unable to see the light of the sun. He could not see any progressiveness, and could never see the sunny side.

He says that Br. Israel was busy day and night with his mystic speculations, was either engaged in reading or writing about Ephrata.

Gabriel was busy all day long slaying wild animals and taking their hides.

Samuel was busy curing the peltries, taking care of them and laying them on a pile.

Daniel Hendricks was the cook and Ezeckiel says that he was a restless and cross old man. John Shilling was their chief assistant; he taking care of the horses, tilling the soil and sometimes joined Gabriel in his hunting trips.

During Ezeckiel's sojourn he placed windows in their cabins; made a plow for them, and numerous other things for their comfort during which time he was also kept busy driving the deer flies and other insects away. He says, he had to suffer much, the mosquitoes, gnats, deer flies and other insects nearly devoured him. One day he said to Br. Israel "dass wenn er mir auch des ganze Land gaben wolte bis an den Mississipi, ich es nicht neham wollte, un darauf zu wohnen, underer gnats und des Ungesiefers wegen." (If you will give me all the land from here to the Mississippi, and I would have to live on it I wouldn't take it.)

The Eberlys were great lovers of horses and of these they had many. During the day they grazed at will in the fertile bottom watering at the Cheat River, and when night descended they came running home with the speed of a whirlwind. This was a great sight to Ezeckiel who states that when they passed him the very ground shook under his feet; and when he counted them, he counted twenty-eight.

In their corn crib they had over a hundred bushels of corn, says Ezeckiel, and the new crop consisting of nearly six acres was almost ripe.

"Sie hatten mohl by die 100 Bushel Welschkorn und das neue war bald wiederum zeitiz, bey 6 acker, und da ich das Pferds Vieh Zahlte, so waren an der Zahl 28, die dann Taglich un der grossten Fliegen wegen sie so sehr quatten an diesem Ort, heim gesprungen kamen, so dass der Erdboden schutterte."

By this time Shilling's had served his time and from the account given by Ezeckiel he was anxious to return with him to the Shenandoah Valley, but Gabriel told him that he should not make any attempt to persuade him to leave them. Israel wanted to give him six pounds and let him go, but Samuel and Gabriel were against it stating that they needed him badly, and in order to hold him they gave him a new rifle and a mare with a colt.

One day Israel took Ezeckiel on a trip over their tract of land. On this sightseeing trip Israel unfolded his future plans to Ezeckiel as they were walking around from place to place. Israel pointed out the fertile soil, showing him their cornfield, the excellent springs; the beautiful sugar trees, how he was going to develop the tract and put everything in shape for new settlers.

Finally Israel noticed that Br. Ezeckiel was very quiet and did not seem to be at all interested; he no doubt feeling that he was wasting his energy for nothing, and he said to Br. Ezeckiel: "Gelt du hast schon genug geschen?" (Ain't you have already seen enough) "Ja" said Br. Ezeckiel, and they turned around and went home.

They Eberlys were no pikers in land buying. Their patent claim covered sixteen thousand acres and this was not yet enough states Ezeckiel.

Israel was deeply concerned in their settlement; he having great hopes that in time to come many people would settle upon their tract of land, and that it would become a great colony.

EZECKIEL LEAVES FOR THE SHENANDOAH VALLEY.

After a sojourn of two weeks in Dunkard Bottom Br. Ezeckiel seemed to think, after all he had seen and heard, that he had enough venture and adventure in the Alleghany Mountains, and was anxious to return to the Shenandoah Valley.

When he made his intentions known to the Eberlys Israel and Gabriel decided to escort him on a day's journey over the mountains. Preparations were at once made for the journey. Israel was the blacksmith and before they started out he placed two old horseshoes on the horse Gabriel rode. The pack horses were loaded with as much as they could carry. Israel took a large robe along for the Sisters at Ephrata and one for Br. Ezeckiel; tallow for Br. Koller and Peter Gehr at Ephrata and a keg of molasses and "Futter." Besides two or three horses were taken along to be sold by Ezeckiel in the Shenandoah Valley.

One morning Br. Ezeckiel gave Br Samuel goodbye and in single file they started out with Gabriel in the lead who had with him his entire slaughter outfit; his rifle, powder, lead, knives and tomahawk. He was followed by Israel, then Ezeckiel and lastly old man Hendricks.

Gabriel soon put all his faculties on the alert, and barely had they been on the way his sharp eyed spied a deer peeping timidly from the underbrush with a young one by its side, which he was going to shoot with great delight and so informed the others; but Israel begged him not to shoot it, stating that if he would, the young one would have to starve from hunger. Hardly had Israel uttered these words, Gabriel raised his rifle to his shoulder and fired away. The crack of the deadly rifle had hardly died away when Israel exclaimed: "zu allem Gluck verfehlte er sie."

They travelled until evening when they unpacked and encamped for the night. Gabriel at once picked up his rifle, walked away, and in a short time shot a deer; took its hide; the best part of the meat, and the remainder was left in the forest for the wolves and panthers to carry away during the night.

The next morning the pack horses were loaded and Ezeckiel and his travelling companion resumed their journey. They travelled all day long and when evening came the team of pack horses was halted, the horses unpacked, hobbled and turned loose for the night. They encamped in a "beschwerlichen Platze" (the gloomy forest) says Ezeckiel. After nightfall he kindled a fire but that night he had no sleep. The firelight drew the mosquitoes and other insects which kept him awake all night.

Some time during the night the horses lost their hobbles, travelled homewards, and finally got so far away that he was unable to hear them anymore and could not follow them fearing that he would lose himself. The next morning he started out in search of the horsesand soon found them; brought them back, packed up, mounted his horse and when he was about ready to start old man Hendricks began to unpack and with all the good words he spoke to him he was hardly able to get him started.

After much trouble they got started but the horses continually pressed homewards and it was dXXXXmely difficult to make any headway. He told old man Hendricks a number of times to drive the horses so that they could make headway, but he paid no attention to him, and Ezeckiel states that not only did he have his Hands full with the pack horses, but besides had an old disgruntled travelling companion.

By noon on the third day they came to the first farm house, and thr first place where people lived. Here they tarried for a brief period to give their horses rest and to enable them to refresh themselves on the wild grass.

The people gefushet waren und gemeldetes Pferd who refused to give Br. Gabriel anythin to eat except Lahm, which he refused to eat and the were compelled to lay at this place

It was late in the afternoon when they left the farm house. Then they followed the course of the river, and pretty soon Ezeckiel saw in the sand along the river fresh imprints of an Indian foot; the sight of which did not scare him in the least, as he had his entire faith in God.

Finally after much trouble they arrived at the South Branch where they were confronted with more trouble; they being taken into the fort by the soldiers and examined. On account of the great danger of the Indians they were asked to unload their heavy laden pack horses; take their baggage into a house. The horses were taken from them by the soldiers and roughly handled. After some delay they were given their freedom, after which the journey was resumed and before they had travelled very far one of the horses became stupid and walked back a mile or so. Ezeckiel states that he had very little ambition to go back after the horse, and besides he had with him an old disgruntled travelling companion.

EZECKIEL JOURNEYS TO EPHRATA AND DELIVERS LETTERS AND OTHER THINGS GIVEN HIM BY THE EBERLYS.

"Die Bruder Eckerle hatten mir den beym Abscheid Ziemlich Briefe mit gegeben, nebst andren Sache, die ich auf Penna. Bringen solte, allein ich konte nicht so gleich fort, indem ich sehr ermüdet, bekam auch ein Geschwar an meinen arm" (Ezeckiel)

Ezeckiel had brought with him many letters and other things which the Eberlys had given him to take to Pennsylvania. After his arrival at home he was very much tired out and besides suffered with a boil on his arm which prevented him from taking the trip for several weeks. After he had fully recovered he and Br. Anton and old man Hendricks started out for Ephrata. On the way old man Hendricks separated from them and from henceforth disappears from the records.

Among the things he had to be delivered to Ephrata was a large robe for the Sisters

He also had with him an order to buy two reams of paper for Israel Eberly at Ephrata

SERMON OF ISRAEL EBERLY A D 1756.

Here is a record of one of the manuscript sermons of Israel Eberly, which so far, the writer has been unable to find out how and when it reached Ephrata.

It was bound at Ephrata in book form; is now in the Gilpin Collection in the Historical Society of Penna. and is the only known manuscript sermon of Israel Eberly in existence.

It is dated "In the distant, great, and high and Broad extending Alleghany Mountains, November 27th 1756" and is addressed to "Dearly Beloved Brother Jaebez(Peter Miller)

The sermon closes with the following greetings:

"Finally we three brothers greet you and wish you all good, primarily for yourself, and then all of you collectively. Such as will receive it from us we commend unto the helpful grace of God. May it extend over you all with goodnes , love and mercy from now unto all eternity."

"From me, your Christian admirer and well wisher;
Br. Onesimus Leidselig (useful but Blissful Mourner."

THE INDIANS WARN THE EBERLYS OF DANGER AND INSTRUCT THEM TO LEAVE THOSE REGIONS AT ONCE.

On day a party of Cherokee Indians made their appearance at the Eberly settlement. When the Eberlys first saw them they no doubt had in mind that they were looking for scalps and plunder; they were a little frightened, but they did not run as they had done when the Indians raided their cabins on Dunkard Creek.

The Indians were always very inquisitive and from the records it would appear that they wanted to know whether the Eberlys were in favor of the French or the English. Upon being given to understand that they were in favor of the English they did them no harm; but as Roosevelt says the Eberlys were neither on the side of the English, the French, nor the Indians, and he was correct as they were non-resistant and helped neither side.

Before their departure, they warned the Eberlys that they were no longer safe at that place, as it would soon be overrun by the savages; that they could no longer give them protection, and that they should leave that region at once, all of which the Eberlys took as a fable, The Indians knew that the fate of the Eberlys, if they continued to dwell on the Cheat River, was absolutely inevitable; that the settlement would be destroyed either by the whites or the Indians, and for that reason they wanted them to leave at once.

"Nachdem nun gemeldete Brüder eine geraume Zeit in Allogenishen Berge gewohnet hatten, und von Frommen und Unfrommen genug gewarnet worden, in herein Ziehen, so liess der Gute Gott annoch zum Überfluss eine Partie Cherokees Indianer zu ihnen komen, welches ihnen nicht wenig Schrecken Machte, allein weilen sie auf der Englichen Seite waren, so thaten sie ihnen nichts, bestahlen sie aber ihren Abzuge; nun hatten dieses ihnen zu eines Warum dienen kommen, allein es machte kein Nachdenkens, sondern nur grosser un verwegener." (Br. Ezeckiel)

We find in the records that in the following year 1757 Ezeckiel came to Ephrata with one of Israel Eberlys polemics but from the details given by Ezeckiel the writing does not tally with the afore-mentioned manuscript, not containing as many pages.

Ezeckiel states that in the beginning of March 1757 Dr. Eberly came to their place, and scarcely had he arrived he stated that the reason he called was, namely, that he had here a long polemic written by his brother Israel against the Ephrataner that he wanted him to take to Ephrata to bring those people to order.

"Die Ursache seines kommen zu erkennen; namlich dass er ein abermaliger zeugnies ungemein gross an die Ephrataner hatte; daher wollte er mich nebst seinen Bruder gebeteh haben, dass diese Schrifte nebst Br. denen Briefen noch Ephrata un denen Orten bringen sollte."

This was a long writing and contained many long words, according to the records, and before Ezeckiel started out for Ephrata the Shenandoah Brethern had to read it over.

DOCTOR EBERLY ARRESTED AS A SPY.

Several days after Dr Eberly's sojourn and while they were reading this manuscript, when, the gathering was suddenly broken up by the appearance of three soldiers on the scene who arrested Dr. Eberly and held him under the suspicion of being a spy. He strongly protested his innocence, but his protestation of guiltlessness was not accepted by the soldiers. They immediately began to ask questions, and one of the first questions asked was whether he had brought any writing along. Br. Ezeckiel had the writing, and he answered: "Ja" and gave them the whole pack. (und gab ihnen den ganzen Pak)

Ezeckiel said to the Captain that Dr. Eberly was innocent, but the Captain insisted upon taking Dr. Eberly along.

Before they left Ezeckiel told the Captain that if at all possible he should let Dr.Eberly's brothers known that he was held so that they would not be under the impression that he met with some fate, which he promised to do.

Dr. Eberly was marched to Winchester where all his papers were taken from him and he was placed in prison in default of one thousand pounds bail. During the time he was confined, says Ezeckiel, I visited him, and he had it good.

Shortly after his imprisonment he was released in $5,000.00 bail provided by the different settlers in the Shenandoah Valley, and was given his liberty with the understanding that he was not to leave Frederick County until an order to that effect was received from the Governor.

After his release he returned to the home of Ezeckiel with all his papers, and no sooner had he arrived, says Ezeckiel, he insisted upon returning to his brothers on the Cheat River without awaiting the order from the Governor. Ezeckiel begged him not to do this stating that in the event that he would lose his life those who went his bail would have to make good.

After several weeks delay the long looked for order came and Dr. Eberly again returned to his brothers. Before he started on his journey he insisted that Ezeckiel should start out for Ephrata at once with Israel Eberly's writing, a trip which Ezeckiel very much dreaded to take,

EZECKIEL'S TRIP TO EPHRATA.

This was in the latter part of March; weather conditions were not favorable; it became bitter cold; the wind began to blow; the rain and snow began to fall, and Ezeckiel nearly froze to death; he often times being wet through and through, and had no dry clothing to put on.

When he appeared at Ephrata with the writing the printed refused to print it stating that the first writing he produced in the Settlement was brought from the starry sky, but the latter out of the dark region where Brother hate reigned, andthat he did not want to have anything to do with such things.

"This Sangmeister once brought a large manuscript of the Prior to the printer in the Settlement, which contained an account of the falling away in Ephrata, and desired to have it printed The printer sent him the reply that the first writing which he had produced in the Settlement he had brought from the starry sky, but this last out of that dark region where brother-hate reigned, and that he did not want to have anything to do with such things. The messenger was ill pleased with this; he would have it printed at some other place, for the country should now realize that the Prior was a prophet."(Ephrata Chronicon)

The author of the Chronicon first gives us praise by elevating Israel Eberly and then covers it up with hatred. We may infer that the starry sky writing referred to the Scriptures; "Falling Away in Ephrata;" the decline of the Cloister. This is the only interpretation that could place the true facts in history and naturally Peter Miller would refuse to print anything like that.

Israel Eberly was a farsighted and broadminded man; be it remembered that this class of minds make mistakes. One of his mistakes was in attempting to set in print the truth about Ephrata. The printer, in refusing the manuscript and stating that it came from the realm where brother hate reigned showed that he had a biased and prejudiced mind; and in truth, this mind can be traced through the entire compilation of the Chronicon. It was no doubt this reason that caused "Falling Away in Ephrata" by Israel Eberly from being printed.

SAMUEL EBERLY BUYS LAND IN THE SHENANDOAH VALLEY.

In May 1757 Samuel Eberly and Henry Sangmeister purchased from Jacob Funk one hundred and fifty acres of land; said tract being part of three hundred and twenty acres conveyed to John Funk by Jacob Funk located between Woodstock and Strassburg.

About two months later, on July 6th 1757, Samuel Eberly purchased on his own account another tract of one hundred and forty acres a joining the afore said tract. This purchase was made from William Russell.

These purchases would seem to indicate that Samuel Eberly was in the Shenandoah Valley at that time and that the Eberlys were making preparations to remove from the Cheat River to the Shenandoah Valley.

The growth of their new settlement as a town failed to come up to the expectation of the Eberlys. The newness of the country, the limited means as intercourse together with the fear of the savage, the distance between the settlements made it a difficult task to attract the immigrants and assure them a livihood.

The Eberlys were men of most dauntless courage while others were afraid to venture in the dangerous zone they were continually going to and from their settlement to the Shenandoah Valley.

On several occasions soldiers were ordered to bring the Eberlys out of their settlement, but they always returned stating that they were unable to find them.

In August we find Samuel Eberly again in the Shenandoah Valley. At that time the settlers on account of the repeated Indian raids were very much opposed to them living any longer on the Cheat River, they being looked upon as spies.

At Ephrata where a Company of infantry was despatched by the Government to give both the inhabitants and those who fled there protection against the infuriated savage, the soldiers were given to understand by the Brethern that it could not be any other way but that the Eberlys were spies.

Samuel Eberly was called to Williamsburg three times in succession and the records state that he tried to get permission from the Governor to remain on the Cheat River, but this was refused and he started for his home across the Mountains no do bt to inform his brothers of the action of the Governor.

On his return westward to rejoin his brothers he lodged at Fort Pleasant (now Point Pleasant) on the South Branch of the Potomac, where he made known the place of his residence in Dunkard Bottom; how long they had been living there and when he told his mission those who listened to his story, charged him with being a confederate of the Indians, and arrested him as a spy who was returning to the headquarters of the Indian Camp with contraband of war in his possession.

In vain he protested his innocence of any connection with the Indians and asserted that he had even not seen any hostile Indians in the country, and offered to conduct his persecutors to their home in Dunkard Bottom where he felt sure he could prove his innocence to their satisfaction.

The suffering and intolerable condition of the border settlements, however, rendered his account, in the opinion

of those who deprived him of his liberty, improbable, and he was put in confinement.

He appealed again to the Governor and was released. He started on his homeward journey, and shortly thereafter a new order was received that a squadron of soldiers should overtake him and follow him to the settlement in Dunkard Bottom.

"These arbitrary proceedings, though in themselves very unjust, if is probably, saved the life of Dr.Eckerlin, and his innocence was made manifold in a most shocking manner. (See Border Life)

A guard of seventy armed men accompanied Samuel Eberly who treated him as a French spy, and bubjected him to many indignities. Some attempted to bribe him into giving evidence against his brothers, as spies, and assist in their capture. These guards had instructions to bring him back to the fort if there was the least evidence that the charge preferred against him were true.

"He could not obtain his liberty until by his own suggestion he was escorted by a guard of armed men, who were to reconduct him a prisoner to Fort Pleasant in case of any confirmation of the charge against him."

CHAPTER XXI.

THE EBERLY TRAGEDY.

Fortunately it was Samuel Eberly's good luck that he was detained at Fort Pleasant, for a day or so prior to the time that he and the soldiers arrived at Dunkard Bottom a tragic scene was enacted there by the Indians who destroyed the settlement.

This happened the latter part of August 1757 shortly after harvest time. John Shilling, their servant, received the first intimation of the Indians' approach; he suddenly spying a party of Indians skulking along the mountain side nearby whose appearance struck him with terror, expecting that they would be tomahawked or taken into captivity. His one hope of assistance lay in his ability to inform Israel and Gabriel of the Indians' presence, and a hurried dash was made for their cabins. The Indians had advanced cautiously to take them by surprise, and when they realized that they were discovered set off for an attack.

"Nachdem sie nun ohne gefahr 2 Jahr daselbst gewohnet hatten, so geschah es indesem 1757 Jahres etwas um die Ernte Zeit, dass der Knecht etliche Indianer am Gebirge erblickt, welches er so gleich den Bruder anzeugte die denn so gleich sagten, dass es feindliche seyn wurden; nun war kein anderer Rath mehr als sich dem Willen Gottes zu ubergeben oder zu fichten."

Upon Shilling informing Israel and Gabriel of the Indians' presence, they both said at the same time that "They must be enemies." A hurried council was held at which it was decided that chance and fate combined was at their cabin door; that an attempt to escape would mean death, and that the only resort left was to fight or to deliver themselves in God's hands; they chosing the latter, believing in Divine protection.

No sooner had they arrived at this conclusion seven hostile Mohawk Indians led by a French priest surrounded their cabin, entered it, shaking their tomahawks at their heads, and whooping in a most frightful manner.

Gabriel and shilling were quickly captured, and Gabriel was bound and his hands were tied on his back. Israel took

it calm and showed no signs of fear. It is said that he was engaged in writing and would not allow himself to be disturbed until they took hold of him; tied his hands, bound them on his back, and while doing so he would not defend himself, nor attempt to escape; he having absolute faith in Divine protection. The other members of the household were

Israel and Gabriel were then left under a strong guard while the rest of the Indians employed themselves in plundering their cabins and packing up such goods as they chose to carry off, until they had gathered together a sufficient loading for twelve horses. The horses which they were unable to catch and would not allow themselves to be loaded were running frantically around until shot to death by the Indians, after which the cabins were set on fire, and as they began the place was in ashes.

When Samuel Eberly arrived at the settlement instead of being gladly met by his brothers a pile of smouldering ruins marked the spot where their cabins had stood. Overcome by the terrible tragedy which he thought had happened to his brothers he fell upon his knees, clasped his hands in supplication of God and in the bitterness of his anguish burst into tears. "An Indian" says the Chronicon, "who was concealed there lying in wait raised his gun but was moved by his tears to spare his life, and silently slunk away to rejoin his brethern braves."

"As a matter of fact this raid upon the Eckerlin settlement was not a military nor political one, but was executed through religious motives, the object being the extermination of heretical community within the bounds of French territory. This is the only known case of religious persecution by the Roman Catholic clergy in provinical Pennsylvania." (German Sectarians of Penna.)

"The other members of the household were scalped and killed, while Israel and Gabriel and Shilling were held as captives. The cabins were in ashes, a smouldering ruin, the half decaying and mulitated bodies of the murdered settlers and the carcasses of the beasts were seen everywhere, while the hoops on which the scalps had been dried were there and the ruthless hand of desolation was visible everywhere. The soldiers buried the remains, and Samuel after taking a sorrowful farewell, of the sad scene, ignorant of his brothers fate, returned with the soldiers to the South Branch, no longer a prisoner or suspected spy." (Border Warfare)

Theodore Roosevelt in his "Winning of the West" draws a parallel of this raid on the Eberly settlement with that of the country's most ruthless massacre of the Morevian Indians in Ohio.

"Their fate" says Roosevelt, meaning the Moravian Indians, "was not due to the fact that they were Indians; it resulted from their occupying an absolutely false position. This is clearly shown by what happened twenty years previously to a small community of non-resistant Christian whites. They were Dunkards--Quaker like Germans--who had built a settlement on the Monongahela. As they helped neither side, both distrusted and hated them. The Whites harrassed them in every way, and the Indians finally fell upon and massacred them. The fate of these two communities, of white Dunkards and red Moravians, were exactly parallel. Each became hateful to both side of combatants, was persecuted by both, and finally fell a victim to the ferocity of the race to which it did not belong."

For a long time the true circumstances of the fate of Israel and Gabriel Eberly and John Shilling were unknown and nothing definite could be found out. There were rumors that they were imprisoned at Fort Duquesne. It was believed that they were alive , and while in this state of uncertainty Samuel Eberly did everything possible to learn of their fate and to secure their release if alive.

Some time after the tragedy Samuel Eberly received information that his brothers were alive and held at Fort Duquesne. It was not, however, until three years and several months before he received definite information and the particulars of their fate became known.

Shilling, the Eberlys' servant, who had been kept prisoner by the Indians escaped or was released and went to Germantown. When this information reached Samuel Eberly he at once wrote to Shilling requesting him to come to Virginia where he would assist him in buying a tract of land, because he felt that he was the cause of his being taken into captivity, and that he should do him a good turn, whereupon Shilling came to the Shenandoah Valley.

ISRAEL AND GABRIEL BRUTALLY IMPRISONED AT FOR DUQUESNE.

The narrative given by Shilling is that after their capture and the burning down of the buildings the French leader of the party set out for Fort Duquesne, making a wide detour for fear that the English would overtake them and deprive them of their valuable prizes.

On the trip to Fort Duquesne Israel and Gabriel were kept securely bound and were given very little to eat. Shilling was kept free and given plenty to eat and whenever he made any attempt to share his food with them or relieve their wants the Indians became very angry. At night Israel and Gabriel were staked out so that they could move neither hand or foot, and during the day they were bound on horses with their hands tied behind them, so that they could not protect their faces from trees and bushes.

Israel and Gabriel were very gloomy on the trip and spoke very little to each other. Whenever they had an opportunity they spoke to Shilling stating that it was their fault that he was taken into captivity, and expressing their regret.

On the seventh day after their captivity they came within sight of Fort Duquesne on the other side of the river. Here Israel and Gabriel were ordered to cut off their beards which they refused to do. They were then stripped of their clothing, placed in a canoe and headed for the fort. When they were within several yards of the shore, the canoe was overturned; they were both thrown into the water and pelted with stones by both French and Indians on the shore. This the French called their baptism. Both Israel and Gabriel were insensible when dragged out of the water.

After this their captors became involved in an argument; some of them wanted to strike them and others protested against it. Those who were in favor finally got the upper hand and the Indians came running with clubs and stones in their hands, yelling and screeching, in a most dismal manner. One of the Indians struck Israel on top of the head so that he fell to the ground as though he was dead and when Gabriel wanted to assist him to his feet he was struck over the head and likewise fell to the ground, after which both were struck on top of the head six or seven times. Their suffering were great and their situation pitious.

"So bald sie nun am Lande waren, so enstund eine Uneinigkeit unter denen Franzosen, dann die einige dafur hielten dass man sie nicht schlogen solte, andere die hingegen, dass man sie schlogen solte, bis endlich die Letschern die Oberhand bekammen, und sie Ihro nebst den Indianer mit Hols u. steinen auf sie los schluge; ins besondere trat ein Indianer hefur mit einen Prugel, und schlug den Br Israel auf den Kopf dass er wie Tod zu Erden fiel, der Br. Gabriel suchte ihn wiederum aufzurichten, da machte man es ihm eben also; da sie sich nun ein wenig erholten u. aufstunden, so wurden sie aufs Neue darnieder geschlagen, welches dann zu 6 oder 7 malen geschah: Inzwischen kamen sie in diesem Elend, allmahlich auf einen kleinen Hugel, mache zur Fort, da nahm ein Indianer sein Messer, und sprang auf den Br. Gabriel los, und hief ihn eine Stuck Fleisch den Paar auf dem Backen und Bard. Nachdem er sich wenig von Schrecken erholet hatte, so frug er gemeldeten Knecht wer es gethan hatte. Der er ihm den Thater Zeigte, allein er drauete so gleichs, dass er es ihn noch Arge machen wolte wann er nicht zufrieden seyd."

In the meantime they came to a small hill leading to the fort at which place an Indian came running up to Gabriel with a knife in his hand and cut a piece out of his cheek so that part of the hair clung to the flesh. After Gabriel recovered from the fright, he asked Shilling who had done it, and when Shilling started to tell him the Indian said "If you not satisfied you will meet with a worse fate.

At this instance the officer of the fort came running out and ordered them to stop abusing them stating thay they had tortured them enough.

At the fort Israel and Gabriel were sold to the French, each of the Indians receiving a blanket and a pair of leggings for their services in connection with the raid. Shilling was kept by the Indians as their slave and was taken to their land and Nation.

"Upon their delivery into the fort they were not entered as prisoners of war, but of the church and as dangerous heretics. The commanding officer learning of their barbarous treatment, being a soldier and of a more humane disposition ordered his men to cease these barbarities so long as the prisoners were under his chargem and that the prisoners be left to him for the time being." (German Sectarians of Penn.)

ISRAEL AND GABRIEL DRESSED IN WHITE.

During their imprisonment in the fort those who had charge of them began to hold conversations with them and began to form a different opinion of them; decided that they must be spiritual people, and dressed them in white.

TAKEN TO MONTREAL, CANADA.

At the request of the clericals in the fort they were sent under a strong guard to Niagara where a vessel came up Lake Ontario to the fort with orders for the prisoners to go to Montreal, and during severe weather they were sent over the Lakes to Montreal, where they were placed in a Jesuit Institution as dangerous heretics. All intercourse with the outside world was forbidden.

TRANSFERRED TO QUEBEC.

From Montreal they were taken to Quebec where they had to endure a hard winter on poor fare and suffered greatly from confinement and decease, yet the Canadians had so much respect for a hermits life that they permitted them at times to beg in the town and thus they became the object of pity to many.

In the meantime Samuel Eberly was in correspondence with fellow prisoners of his brothers who informed him that they were in great distress, and often times said to each other in great grief that they were themselves the fault that they were in this distress; that they had been warned often enough and they did not heed the warning.

TAKEN TO ROCHELLE, FRANCE.

The last information that Samuel received of his brothers through their fellow prisoners was that as follows: One said that th y died at sea, and the other said that theyhdied in a hospital in Rochelle, France.

The Ephrata Chronicon states: "They indeed arrived there both afflicted with distemper which also transported them to eternity. The Prior Israel when he felt his end approaching, had himself received as a member of an order of monks of the Roman Church, which is the more credible to believe, as he always entertained a particular esteem for friars. They gave him the tonsure and afterwards called him Bon Cretien (Good Christian) Soon after both brothers ended this life." According to this statement Peter Miller must know more than Henry Bongmeister, or Samuel Eberly.

"What a family tragedy! The father flees for conscience sake to Schwarzenau. He gives his life for his faith. His widow crosses the Atlantic Ocean to find a grave. His sons run the round of religious fanaticism, Indian life, wilderness tragedy and international strife."

"The remnant is carried back almost in sight of the ancestral home and closes its days in a ecclesiastical order of the church from whose portals the pious father fled only one generation before."

"Let history name another equal family story or consent to the ditcum the Eckerlin family is without a parallel in the annals of the world." (History of the Brethern).

When the news of the fate of the Eberlys was brought to the settlements it excited the greatest not only along the whole frontiers, but elsewhere in the country for they were widely known.

The story of their wanderings, their captivities, their hair breadth escapes, and deeds of individual pioneers have been favorite heralds of frontier story, and their fate remains a monument to the cold blooded and cowardly brutalities of the borderers, a stain on frontier character that the lapse of time cannot work away.

CHAPTER XXIII

SAMUEL EBERLY JOINS THE BRETHERN IN THE SHENANDOAH VALLEY.

After Samuel Eberly's return from Dunkard Bottom he joined the Brethern on the North Fork of the Shenandoah near the present town of Strasburg.

The latter part of October he was laid up sick, suffering with terrible pains in his left limb. Until he got better Ezeckiel took care of him, after which Br. Anton and Br. Haggai took care of him and Ezeckiel moved in a new cabin which he had erected on his tract of land.

In the morning before the Brethern went to work they gave him a little something to eat and when they returned in the evening they brought along a little bread and food for him.

As soon as he was able to ride a horse he again resumed his practice of medicine. A pioneer doctor was in great need and the settlers began to sent for him, but it seems from what Ezeckiel states that Dr. Eberly was somewhat unconcerned as to whether he practiced or not.

Often times, says Ezeckiel, when his services were required by sick people who sent for him he went to the stable; saddled his horse; led him out of the stable and told the messenger to ride ahead that he would soon follow. After the messenger had left Dr. Eberly load his horse back, in the stable, unsaddled him, and stayed at home. Some times he refused to go at all, and at other times he called, gave the patient treatment and no matter whether the treatment helped his patient or not, says Ezeckiel, he took the money for his services.

On their Sabbath (Saturday) which they kept holy, Dr. Eberly began to clean up, chop wood with his axe all day long and during the week he never touched a single piece. When he was called to judgment by the Brethern for this transgression he merely laughed and said that he was surprised that they still stood under the "gesetzt" and had not progressed any further.

A NEW COMMUNITY HOUSE BUILT.

In the Spring of the year 1758 the Brethern built a new Community House and under the administration of Samuel Eberly the locality became the reclus for a settlement of Dunkards from Ephrata and Germantown. The Brotherhouse was occupied by Ezeckiel, Antonius, Haggai, Elkana, Beno and Jophune. A room was fitted up in the house as an apothecary and laboratory for Dr. Eberly who was now busy looking after the sick people in the Shenandoah Valley.

The new settlement increased from time to time and by 1764 it consisted of twenty-six persons, among them being the Kelbs, the Luthers, John Martin and others. Among those who married was John Martin; he marrying Anna Maria Kelb.

On October 4th 1763 Samuel Eberly and Henry Sangmeister purchased from the Russell Estate an additional tract of seventy-three acres adjoining one of their other tracts.

While they were residing at this new settlement frequent reports of Indian raids at times alarmed the frontier settlements and a number of outrages were reported. Several times when danger appeared imminent the settlers flocked to the Community as a house of refuge and prayer. In the course of time this settlement was looked upon with much supicion and frequent visits were made by the authorities.

DR. EBERLY ALMOST CAUGHT IN AN INDIAN RAID.

The vicinity of the present town of Woodstock at that time was exclusively settled by Germans among Dr. Eberly practiced meddcine. He had several patients some distance below Woodstock, a distance of about fifteen miles from their Community House near Strassburg. One day while he was on his visits he rode along a road until he came to a point where the road separated. He halted his horse; dismounted, turned off into a by-way, walking along with his pill-bags under his arm until he came to the place where the sick people lived. He was hardly in the vicinity an hour when the Indians came and killed not less than twenty-two people and took a number into captivity.

So geschah nun auch um eben diese zeit ein neuer Einfall von denen Wilden, woren bey 22 Menschen getodet und gefangen gekommen wurden; der Br. S. ware beynahe mit in ihre Hande gekomen, dan da er eben in dieselbe Gegend kam wo das Ungluck geschahe, so hatte er in zwey Hauser zu thun, da er nun an die Weg scheidung kam, so liess er sein Pferd gehen, und er war kamm eine stunde daselbst gewesen, so kam Bericht von der gemeldeten Ungluck, da wann ihn die Vorsehung nicht sonderlich beschutzet hatte, er mit denen andern in den Wilden Hande gekommen ware. .

PETER MILLER INSTALLED PRIOR AT EPHRATA THE SECOND TIME.

In the year 1757 Christian Eicher was deposed and Peter Miller was installed Prior for the second time.

While Miller's entire first reign produced nothing but dissension, discontent and collapsed in failure, the second administration, if anything, was worse, because it disrupted the entire Brotherhood and Sisterhood as well as the Congregation at large; thus ended colossal failures in the leadership of Peter Miller in the administration of the affairs at Ephrata.

There could be nothing clearer than that Miller did not possess the qualifications of a leader, nor could adapt himself to such a position, because his entire makeup was antagonistic in the extreme; nor was he endowed with those things which mark leadership.

Miller's actions intensified the bitterness between the Sisterhood and the Brotherhood which had existed since the removal of the Eberlys in 1745, at which time Maria Eicher, the Prioress, sided with the opponents of Beissel.

The quarrels between Maria Eicher, Beissel and Miller broke out afresh and the bitterness of feeling that existed between them made the Prioress close her heart to Beissel and Miller and induced the other Sisters to do likewise.

"But at last the game took another turn. The Superintendent got a Prior who walked in harmony of spirit with him, and after some unsuccessful attempts to turn one against the other, she became suspicious of her spiritual Father and closed her heart against him, and also induced some of those under her to do the same; so that for several years her house was not open to the Superintendent as formerly." (Ephrata Chronicon)

THE STORY OF THE DISEMBODIED SPIRIT AT EPHRATA. 23/761

Shakespeare was right when he said ghosts are doomed for a certain time to walk the night. On this point the Ephrata people agreed with him.

In my boyhood days I always looked upon the ancient Saal at Ephrata as being haunted, and heard many people say "Dort Schpooks;" but whose apparition it was that could continue to haunt a building whose inhabitants had long since been forgotten no one ever seemed to know, and I could never find anyone who had seen it. Ask Schaffner.

I always had an idea that it must be the spirit of a man who met death by some gruesome tragedy, or took his own life on a chill winter's night in an unusual manner on an old tree nearby, coming from his nooks and corners of his dismal domain at an appointed hour during the night, enter Saal, survey the mysterious footprints of Prior Eberly, and then steal across the meadow of the Cocalico to God's Acre along the roadside.

With this thought always fresh in my mind whenever I passed God's Acre in the dim hour of midnight, pale and frightened, my teeth shattering, my body shaking and my hair standing up straight, I looked for a tall and lean white covered figure pacing moodily among the crumbling headstones pointing its claw-like fleshless finger at each one until it came to the gravestone of Peter Miller--there to stand with bowed head, its right arm folded over its breast, and its left hand resting on its chin, for a few moments, then turn around, jump on top of the stone slab under which Conrad Beissel lies buried and there dance the dance of the ghost.

Before this mysterious form vanished from sight I had expected to see it emerge from God's Acre, hop over the stone wall along the roadside, face me, and give me an opportunity to speak to it, and ask: 'Whose apparition it is that I am talking to?' If it would have replied: "Why, Peter Miller's," then I could have inquired whether the Eberlys are still in "that realm which harbors neither bargain nor sale," where he said they went to; and if so, how they have been getting along since his sojourn in the same place?

I passed the graveyard at any hour of the night; I passed it when the moon was full; I passed it when the moon was on the wane; I passed it when the moon shone through breaks of storm clouds, and I passed it when the night was as dark as pitch and never saw the ghost.

And now through all these years that have gone by and I have been watching, waiting and expecting that some night I might behold this apparition I learn from the Ephrata Chronicon that the spirit was an old woman and that Conrad Beissel had made arrangements to meet a party from Virginia and the ghost in the Saal at the twelfth hour on the night of Tuesday, February 3rd 1761 at which time he earnestly invited the spirit to appear and he was even doomed to disappointment.

SAMUEL EBERLY RECEIVES LETTER FROM GERHARD ZINN REQUESTING HIM TO CALL FOR THE MONEY DUE HIM FOR THE PLANTATION PURCHASED FROM THE EBERLYS.

During the Summer of 1762 Samuel Eberly received a letter from Gerhard Zinn to whom the Eberlys had sold their plantation on the New River in 1750, on a time payment plan.

Zinn stated in his letter that he had the money ready and requested Samuel to come at once and get it. From the records it appears that Samuel was not very anxious to take the trip just at that time, as Ezeckiel states that he offered to go with him, but he put it off from month to weeks, from weeks to days and finally gave it up altogether.

SAMUEL EBERLY JOURNEYS TO GERMANTOWN, A. D. 1762.

In the meantime a son of Br. Siron of Germantown arrived at the home of Samuel Eberly with a letter in which Br. Siron stated that his wife had died and that he was in poor health.

In the year 1750 when the Eberlys purchased a tract of land on the Delaware River at a Point-no-point Br. Siron had advanced some money through which he became involved in debt, and under the circumstances Samuel Eberly decided to go to Germantown to take care of Siron, leaving on August 3rd 1762. He remained for some time at Germantown, after which, he again returned to the Shenandoah Valley.

THE LAST OF THE CONESTOGA INDIANS. A. D. 1763

When the great comet in the year 1680 made its appearance an Indian of this Province looking at it was asked what he thought was the meaning of the prodigious appearance? "It signifies," he answered, "that we Indians shall melt away, and this country be inhabitated by another sort of people."

How true this prediction. A century later every Indian in Lancast r County had turned to take a last look of their deserted village--a last look at the graves of their fathers; had disappeared as mysterious as he had come, joining the destinies with the tribes in the far off west.

In February 1717 a tract of land in Conestoga Manor was alloted to the Indians as a place of residence, and an old Indian by the name of Johass and his Indians were given permission to live upon the said tract called "The Indian Town." As late as 1763 some of his descendants still resided on the tract. In that same year they were all massacred by the Paxtang Rangers.

A number of people armed and mounted on horseback known as the"Paxtang Boys" unlawfully assembled together; went to the Indian Town in Conestoga Manor and barbarously killed six of the Indians; burnt and destroyed all their houses and effects. This happened on December 14th 1763.

The remaining Indians, fourteen in number who were not killed, were placed in the Lancaster County Jail for safety, where fifty or sixty persons, armed with rifles, tomahawks etc. suddenly appeared at about two o'clock on December 27th, rushed into Lancaster, went to the workhouse where the Indians we e confined, broke into it and killed all fourteen Indians among them being old Bill Socks.

THE LAST TWO INDIANS CARED FOR BY CHRISTIAN HERSHEY. A. D. 1764.

The last two Indians in Lancaster County, Michael and Mary, lived on the Old Hershey Homestead in Warwick Township, and in their declining years were cared for by Christian Hershey, the owner of the old homestead.

EPHRATA LAND DISPUTE.

The separation of the Sisterhood from the Brotherhood furthered the underlying land dispute in which dispute Maria Eicher, the deposed Prioress, Christian Eckstein and their adherents were the leaders on one side, and Conrad Beissel, Peter Miller and their adherents on the other side.

The original deed dated the 13th day of August 1739, in, and whereby Jan Meily and his wife, conveyed to the three Eberly brothers, Peter Miller and Jacob Gass, the one hundred and eighty acres of land upon which the Ephrata Settlement stood had not been recorded. All the grantees named in the deed had passed away with the exception of Samuel Eberly, Jacob Gass and Peter Miller, the former being absent from the Ephrata Settlement since 1745.

PETER MILLER DEFACES ORIGINAL MEILY DEED.

During all these labors that the writer has struggled in compiling the true record of what took place in the early settlement of Ephrata, he now confirms what has been said by early writers who have gone before viz. that Peter Miller lacked vigor of mind. Rupp says, "Some say that Beissel's successor, Peter Miller, wanted vigor of mind."

As a grantee passed away the title of the Ephrata tract became vested in the surviving grantees and it is apparent that on account of the disagreement and opposition some were laboring under the suspicion that should Peter Miller survive the other grantees he would take advantage of an absolute conveyance and deprive those who disagreed with Beissel and himself of their rights and privileges at Ephrata.

Miller therefore conceived the idea that something had to be done to show the members of the Ephrata Society that something had to be done to show these people that it was not his intention to take advantage of an absolute conveyance. In his excitement and confusion he erased his name as grantee from the other grantees in the deed, the consequence of which was that the sole title became vested in the remaining grantees viz. Samuel Eberly and Jacob Gass, This accounts for his name not appearing in the deed as recorded.

JAN MEILY CONVEYS EPHRATA TRACT TO CONRAD BEISSEL.

Shortly after the defacing of the deed by Peter Miller, on September 7th 1762, a new deed was drawn up by John Meily, widower, conveying the right, title and interest of the said eighty acres of land to Vater Friedsam, otherwise known as Conrad Beissel; no mention being made in the document that it was the same tract of land which he and his wife conveyed under date of August 13th 1739 to the Eberly brothers, Peter Miller and Jacob Goss. This deed was placed on record on October 7th 1762. It is recorded in Record Book H, page 72 at Lancaster.

"On the Seventh day of the Seventh month John Mayle, Widower, conveyed 80 acres with the usual allowances for streets to Father Friedsam for twenty-seven pounds which said 80 acres are a part of a larger tract granted by the Honorable the Proprietaries of the Province of Pennsylvania by their Patent bearing date the ninth day of August Anno Domino one thousand Seven Hundred and Thirty-nine for the consideration therein mentioned to the said John Mayle in and by the said patent recorded at Philadelphia in Patent Book A, Vol. 9, page 50 relation being thereunto had will more fully at large appear.

The grantees in the original deed dated August 13th 1739 at no time deeded or conveyed the saidtract to anyone whomsoever, and John Meily had no legal right to make a second deed to land in which he had no right, title and interest.

The deed for the mill property was recorded on September 12th 1762.

SAMUEL EBERLY FROZEN OUT OF HIS RIGHTS AND PRIVILEGES AT EPHRATA.

Be it remembered that in all this Samuel Eberly was entirely ignored through the transactions and he lost, according to the idea of the Ephrata Society, his legal right i. e. his right, title and interest in, to and out of the conveyance.

EPHRATA SOCIETY SELLS TRACT OF ISRAEL EBERLY.

The land records in the Pennsylvania Archives show that on November 24th 1743, Israel Eberly bought from the

Proprietaries a tract of eithty-three acres of land in Cocalico Township to which he held title in his own name, although he intended it to be for the good of the Ephrata Society. This tract was sold by the Ephrata Society to one John Senseman, and the money appropriated to their own use.

CHAPTER XXIII

SAMUEL EBERLY REMOVES TO GERMANTOWN A.D 1764.

On the 6th of March 1764 Samuel Eberly left his home in the Shenandoah Valley and removed to Germantown to take care of Br. Siron who was in poor health. His reason for doing this, says Ezeckiel, was because he felt himself under obligation to Siron due to the fact that Siron became greatly involved in debt at the time they bought the tract of land at Point-no-point on the Delaware River.

JACOB GASS CONVEYS HIS INTEREST IN THE EPHRATA TRACT TO CHRISTIAN ECKSTEIN.

Formost of all the developments of the land transactions at Ephrata was the deal consummated between Jacob Gass and Christian Eckstein. Within a year or so after John Leily had deeded the Ephrata tract to Conrad Beissel another transaction transpired which eclipsed all former deals. This transaction was closely hidden from the rest of the members of the Society.

Jacob Gass and Christian Eckstein called upon a Justice of the Peace, and Gass by deed conveyed his right, title and interest in the Ephrata tract to Christian Eckstein, but this transaction does not seem to have been valid in view ofthe fact that it requires all grantees in a deed to convey any part or portion of any holdings, and Samuel Eberly had not released. his right, title and interest to the said half interest of Gass

CHRISTIAN ECKSTEIN WRITES TO SAMUEL EBERLY EXPECTING TO PURCHASE HIS ONE HALF INTEREST.

At Ephrata Christian Eckstein and Maria Eicher were unable to bring matters under their control without the assistance of Samuel Eberly. Shortly after Samuel Eberly's arrival at Germantown he received a letter from

Christian Eckstein and Maria Eicher. This letter was filled with love and praise and promises of a high office at Ephrata, and was done with the hope, that they could induce Samuel to sell his right, title and interest of the Ephrata tract to them.

"In dem nun Gideon und Maria Ohne den Samuel nicht ihren vorhabended Zweck kommen konten, so griffen sie nach ihm, und schriben die herzlichsten Briefe an ihn., mansten ihn auch einen Heyland und Erldier von Ephrata, machten ihn also sehr gross, in Huffung ihm sein Recht aus Handen zu spielen, welches dann gar leight hatte geschenhen konnen, wann ich nicht durch einen Brief don mir der Br. S. an die Shanandor geschrieben und mir deises sein verhaben darin gemeldt, dass so ich dachte dass es gut sey, er es ihnen un-rgeben wolte, da ich ihm mit Ernst abrieth us^es ja nicht zu thun, dann eshhatte ein schreckliches Gericht von den Ephratanern nach sich gezogen, wann er es gethan hatte."

SAMUEL EBERLY WRITES TO BR. EZECKIEL.

Shortly aft r Samuel Eberly received this letter from Christian Eckstein he conveyed the information contained therein to the Brethern on the Shenandoar, and Ezeckiel states, that he wrote to Samuel Eberly stating that a grand and noble idea to turn his right and interest over to the Ephrata people, but at the same time he earnestly adviced him not to do so.

JACOB GASS FOUND DEAD IN HIS CELL A. D. 1764

One June 13th 1764 Br. Lamech(Jacob Gass) was found dead in his cell, and his face had turned black. No post mortem examination was held, it being supposed that death was caused by "Schlag" (appoplexy)

Gass was the diarist of the Society from its beginning; was one of Beissel's most truest and devoted followers, and as such was buried with great honors.

Beissel officiated at his funeral, painting touching tribute to his noble life and worth to the Society; a special hymn being composed by Beissel which was sung at his funeral, after which, Beissel consigned him to Upper Jeruselam.

Shortly after his death his manuscript diary was found and Beissel ordered it brought to his sanctuary. He send Naegle for it. On the way Naegle tramped in a nail, the result of which was, that he nearly lost his foot.

Beissel and his followers began to turn over the pages of the diary and found that two hundred sheets contained matter which was not to their liking; that it had better not become known to the world, and therefore consigned them to the flames. "The remaining four hundred sheets" says Br. Hoecklel "were not worth more because the truth in it was very much set aside., and how true that is.

Soon after the death of Gass the secret leaped out that Gass had conveyed his right, title and interest in the Ephrata tract to Christian Eckstein. When this became known it placed the mind of Beissel in a mental haze; he reversing his tribute to Gass, denounced him as a "Ketzer" and reconsigned him to Kaiser Nero in hell.

"Nach kurzem da es lautbar wurde dass er sein Recht denn Gideon hatte, so verdammete ihn der Conrad zum Keyser Nero in die Hölle, und erklarte ihn als einen Ketzer." Seine

Perhaps there are some of you readers who know people of the type of Gass. This man Gass was that type of a man whom you find present in all grades of society and in every age.

ORIGINAL DEED OF EPHRATA TRACT RECORDED.

The records show that about two years after John Meily had deeded the Ephrata tract to Conrad Beissel he recorded the original deed of conveyance dated August 13th 1739.

On June 11th 1764 he appeared before Zacheus Davis, a Justice of the Peace, and acknowledged the deed of the Ephrata tract as his act and deed and that it be recorded as such according to law.

COPY OF ACKNOWLEDGMENT OF DEED.

Lancaster County vs.
Before me Zaccheus Davis, Esquire, one of his majestys justices of the Peace for the said County of Lancaster personally appeared the above named John Meyley and acknowledged the above assignment to be his act and deed according to law.
Witness my hand and seal the eleventh day of June in the year of our Lord 1764. Zaccheus Davis.

Recorded 14th June 1764.
Edw. Shippen, Recorder
Book H. Page 235.

The recording of the above named deed and the recording of the deed dated September 1762 placed two deeds on record by one person twice selling the same tract.

EPHRATA LAND DISPUTE BROUGHT BEFORE ASSEMBLY.

About the same time the land dispute was brought before the Assembly by Henry Miller, the tavernkeeper. Miller instituted legal proceedings so as to perfect the title to his one hundred acres of land on which he had erected a stone mansion. In this suit he was joined by the leaders at Ephrata under the counsel of Peter Miller, who certainly did wish that he had never erased his name in the Ephrata deed.

Miller's taven was erected in the year 1763 at what is now locally known as Erbs' Corner, at Academy Hill. The tablet in the tavern bears the following inscription:

"Henry Miller MDCCLXiii (1763) & Susanna Margar: his wife."

The above mentioned Henry Miller was born May 12th 1728; died January 12th 1778 from disease contracted while serving milk to the sick soldiers in the Brother House Zion; he being about sixteen years old at the time the Millers first came into possession of the said tract.

The tract of land referred to was a part of the original 180 acre Ephrata tract; said tract coming into possession of the Millers in the following manner:

In 1743-44 Henry Miller gave his entire fortune towards the building of the Sister House Hebron. In 1745 he received from the Ephrata Society one hundred acres of land in lieu of what he had contributed. This transaction took place after the departure of the Eberlys who were named as grantees in the Meily deed, and the conveyance was made without the Eberlys releasing their right, title and interest in the said tract. This Henry Miller died in the year 1757 and his wife Clara in 1748, after which the second Henry Miller came into possession of the property.

When the land dispute started at Ephrata Henry Miller began to feel uneasy and desired to clear up the underlying title to his tract. He applied to Samuel Eberly for a new deed, but owing to the great dissatisfaction, mistrust, opposition and division in the Ephrata Society he could not see his way clear to comply with the said Henry Miller's request; hence the legal proceedings in which became involved the entire tract of one hundred and eighty acres.

EZECKIEL ARRIVES AT THE HOME OF SAMUEL EBERLY, M.D IN GERMANTOWN, A. D. 1764.

In the Shenandoah Valley the Indians had become very troublesome and rendered the residence of the white settlers utterly unsafe, and in view of this fact the rest of the Brethern returned to Pennsylvania.

In July 1764 1764 they packed up and started for Pennsylvania. The party consisted of twenty-six persons, among them being John Martin and his family, the Kolbs, the Luthers, Henry Sangmeister, Martin Krolly Anton Hollenthal and others.

John Martin with his family, the Welb brothers and their sister Christiana, the Luthers and some of the rest went direct to Ephrata.

Sangmeister, Hollenthal, Kroll and one or two of the Sisters went to Germantown, arriving on July 29th 1764 at the home of Samuel Eberly.

Dr. Eberly received th[illegible] with much l[illegible]re and kindness, but during the evening an e[illegible]nt happened which somewhat displeased Br. Ezeckiel. He was shown to his sleeping quarters before the rest retired, after which, he says Samuel, Anton and Haggai took counsel in reference to getting him and the latter two Brethern in the settlement at Ephrata and whether they wanted to leave Sr. Catharine Kelb with Dr. Eberly, or whether they also want to take her to Ephrata.

Ezeckiel states that: "Den 29 Julius dieses Jahr kammen wir auf Germantown zu Br Samuel, der uns dann ihn grossen Liebe aufnahm, und Er und Anton und Haggai heilten gleich Rath ohne mich, um mich und die 2 Bruder nach Ephrata zu bringen und die Schweschter Catharina entweder beym Samuel zu lassen, oder zu den Schwestern in Ephrata zu bringen. Sie Reisen mich dann auf einen Abend allein in die Kammer."

SAMUEL EBERLY INFORMS THE BRETHERN OF THE EPHRATA LAND DISPUTE.

The next day Samuel Eberly, M. D. informed the Brethern that he had rented Solomon Hoeffley's house at Ephrata and that if they were willing they could move into his house

He also informed them that he was the only survivor named as grantee in the deed of the Ephrata tract; that he had everything in his hands; that Peter Miller in order to show that he did not wish to take advantage of an absolute conveyance erased his name in the Ephrata deed, and for that reason Br. Gideon and Sister Maria were seeking to draw everything to them and under their control.

"Der folgenden Tages so erzahlte Br. Samuel dass er Salma Hofflie Haus in Ephrata gelehnt hatte, und so ich einwilligen wolte, so wolte er es uns zukommen lassen, sagte auch dabey dass in der Ephrataner Kaufbriefe unbrig ware, und er sey indem der Peter Miller in einer verdrueslichen confusion um sich gross zu machen, und debey andrem sehen zu lassen dass er dass Ephrataner Land nicht befasse, so hatte er seinen Namen aus dem kaufbrief gekratzt, welches den ursach gab, dass Gideon und die Maria, in diesem trieben Wasser fischten, und die ganze Sache an sich zu Ziechen und unter sich zu bringen suchten; wie man solches nachehands genug gesehen und erfahren hat. Und diese Gelegenheit machte sich Br. S. nun auch zu nutz." (Ezeckiel)

EPHRATA BRETHERN AND SISTERS VISIT ANTITEUM SOCIETY.

In July 1764 a visit was undertaken by the Brethern and Sisters at Ephrata to the Antitium Congregation.

"Beissel and the Prioress Maria had brought with them all of the robes of state made during the Eckerlin regime, so that when, at the very first service, Beissel Jabez and the Prioress donned their ecclesiastical finery a great sensation thus aroused, the achieving of the object intended by the leaders."(German Sectarians of Penna.)

On this trip the enmity between Beissel, Miller and Sister Maria assumed an open form and a bitter quarrel arose on the homeward journey during which Beissel used language which was not of a God-fearing man. On the contrary was, the expressions used by an uneducated man and unchristian people. Beissel's remarks were of such a nature that Maria Eicher decided to have nothing further to do with him.

Upon the arrival at Ephrata the quarrel became more acute and finally Sister Maria insisted that Peter Miller, the Prior, must be overthrown. This, however, was not done, and she then followed the steps taken by the Eberlys in 1745; she making herself entirely independent of Beissel and Miller.

"Then she plotted to separate the Sisterhood entirely from the Brotherhood and publicly declared that their Prior must be overthrown; which was the chief cause of the succeeding underlying land dispute in the Settlement." (Ephrata Chronicon)

SISTER MARIA, THE PRIORESS, DISMISSED.

Through the ejection of Beissel and opposition to Peter Miller, Sister Maria was called to the judgment seat, when she was told that the Brotherhood and Sisterhood could not be separated, and pleaded with that they should bury their differences and break bread together. This she refused to do whereupon she was summarily discharged.

They they entered upon a series of controversies which reflected little credit to any of the parties, and when they were unable to adjust their differences, Samuel Eberly was called upon to restore peace.

When Beissel was on his deathbed he beseeched Sister Maria to be forgiven for the wrongs he had done unto her but they were so deep seated that she refused to do so.

EZECKIEL AND ANTON REMOVE TO EPHRATA.

On August 3rd 1764 Ezeckiel, Anton and the Sisters at Germantown removed to Ephrata and located in Samuel Eberly's house rented from Selma Hoeffle.

"Nachdem wir nun einige Tages in Ephrata gewesen waren, so sahe man wohl dass hier alles im aufferster confusion und gigen einander war, und shien alles ob es dem Ruin zugehen wollte, dahero ersuchte mich Br. Gideon und Johannan Hocker wie auch Anton und Haggai un auf Germantown zum Br. Samuel zu reisen und ihn abzulatzen, damit er im abwesen der Grassen das Reich ein nehmen konnte."(Ezeckiel)

After we were in Ephrata for several days, we saw that everything was in confusion, and opposition, and that everything was fast going to ruin, at Ephrata showed signs of disintegration and decay and was fast going to ruin.

SAMUEL EBERLY, M. D. WRITES TO BENJAMIN FRANKLIN FOR INFORMATION ABOUT HIS BROTHERS.

Under date of November 5th 1764 Samuel Eberly, M.D. wrote a letter of inquiry to Benjamin Franklin with whom he was personally acquainted and who was then representing the Colonies in France. In this letter he asked Franklin to be kind enough to ascertain whether there was any truth in the statement that his brothers Israel and Gabriel died in a hospital in France.

The following is a copy of his letter:

"Philadelphia, Novem. 5, 1764.

Esteemed Friend:

My brethern Israel and Gabriel Eckerling were taken by the French and Indians from the Aligeny Mountains in the Month of August 1757 and some Time after sent to Rochelle in France where I am informed they died in the Hospital.

Shall esteem it a particular Favor if you will enquire whether any information be true or not.

Please to let me hear by a few Lines directed to me to be left at Thomassay's in Philadelphia, the result of your inquiry and all charges that may accrue thereon shall be thankfully paid by,

Your Affectionate Friend,
Samuel Eckerling

To Benjamin Franklin.

It does not seem to be known what information he received from Franklin. The information he had prior to his writing was obtained from two fellow prisoners of the Eberlys, one of whom had stated that they died at sea and the other that they died in a hospital in France.

CHAPTER XXIV

SAMUEL EBERLY, M. D. AT EPHRATA. A. D. 1765.

Samuel Eberly resided off and on for the next succeeding five years at Germantown, Ephrata and in the Shenandoah Valley.

On February 4th 1765 he found it necessary to go to Ephrata to restore peace, harmony and good order. Upon his arrival he found much to straighten out transactions which took place during his sojourn to other places. He immediately sent word to Beissel through one who stood in authority to tell him that he had now arrived and that if he had anything to say to him to let him know. A meeting was arranged between them at which meeting, according to the records nothing was accomplished. Whatever Samuel Eberly said about the division existing in the Society was ignored by Beissel who only spoke about church affairs.

BEISSEL ~~INJURES HIS FOOT~~ meets with accident.

Several days after the meeting Beissel injured his foot, the result of a fall down his cellar steps. This injury caused him much suffering and he was forced to summon a physician, the physician called upon being Dr. Eberly.

"Nach einige Tagen nun, da sich der Conrad mit Wein uberladen so fiel seinen Keller hinunter, und beschadegte seiner Fuss sehr, und ohngeacht er viel Schmerzen hatte, so liess es doch der Grimm nich zu dast er den Br. Gideon oder Br. S. hatte kommen lassen."

SAMUEL EBERLY INTERCEDS FOR THOSE WHO HAD BEEN DEPRIVED OF THEIR DAILY BREAD.

Through the difference which existed at Ephrata those who did not bow at the feet of Beissel were deprived of th ir daily bread.

Complaint was made to Samuel Eberly of the existing conditions, who, basing his idea on fairness and justice, had in mind that there should be no dividing line between any of them. He therefore went to the Baker, John Meily, and demanded that those who were deprived of their daily bread be allowed their portion. Sharp words passed between them, and John Meily concluded the conversation by saying: "Das will ich dich versichern Samuel dast es dir dein Leben kosten wird wan du die Sache also durchtreiben wirst, so wie du es angefangen host."

This thread of Meily somewhat upset him and he was undecided as to what to do. Many came to him and adviced him to place the matters in the hands of an attorney at Lancaster. Ezeckiel advised him not to do this.

Samuel Eberly had in mind that each one at Ephrata should have equal rights and privileges and that the property should be held in trust for all the members of the Ephrata Society. He offered them a deed of Geoffment to be vested in trustees which brought forth many objections; one said this and another said that.

DR. EBERLY PLANS TO BRING HIS GERMANTOWN PATIENT TO EPHRATA.

Among other things that Dr. Eberly had in mind was to remove his Germantown patient to Ephrata and place him in the house in which they resided. He discussed this undertaking with Ezeckiel, who most earnestly objected, as he did not want this sick man in the house wherein he resided.

Dr. Eberly met these objections by putting up the following solutions:

The first proposition was to place the invalid in the house tenanted by themselves.

The second suggestion to meet the objections was to have Br. Ezeckiel move into the Brotherhouse and permit him and his patient to occupy the house.

The third answer made by Dr. Eberly to the protest was to build an addition to the house in which they lived and rearrange it for two families, whereupon Ezeckiel stated that he would rather go out of Ephrata than consent to his propositions.

Before he would demand he made a proposition he would leave Ephrata

DEATH OF JOHN HILDEBRAND A D 1765.

GEDION WRITES TO BEISSEL.

The Ephrata Society finally divided itself into three factions. When Gideon found out that he could not buy Samuel Eberly's right, title and interest in the Ephrata tract he saw that there was no glory in it. After this he became more bitter against Samuel Eberly and while Meily had threatened to take Samuel Eberly's life

Soon thereafter John Meily came to Ezeckiel, sent by Beissel, and he tried his best to turn him against Samuel Eberly and when he saw that he was not succeeding he began to vehemently denounce both of them leaving in anger.

He returnedto Beissel informing him of what had happened, how he

He said: "Dass er lieber seiner stab in die Hand nehmen u. gehen unter einem Baum sterben wolte, als sich unter den Samuel Eckerlin unterwessen und unter etwas stehen."

BR. PHILEMON INTERVIEWS BR. EZECKIEL.

Next came Br. Philemon (John Bonsemen) in an altogether different manner. No sooner had he opened the door he said "Iste Friede?" "Ich sagte Ja," "O sagte er, auf diesem Haus müste der ganzen

SAMUEL EBERLY ORDERS BR. EZECKIEL TO TRIM THE TREES.

One day Samuel Eberly ordered Ezeckiel in earnest to trim the trees on the grounds

While at work Ezeckiel saw Beissel looking out of the window watching him and soon someone came and told him to stop trimming the trees.

SISTER JAEL CALLS ON SAMUEL EBERLY.

One day Conrad Beissel ont Sister Jael to Samuel Eberly to have a talk with him

SAMUEL EBERLY REJECTS BR. GIDEON'S OFFER

In the meantime Sister Maria came to Samuel Eberly sent by Christian Eckstein to try to pursuade him to sell his right, title and interest in the Ephrata tract to Br. Gideon. Samuel Eberly declined any such proposition on the grounds that such a procedure would in the ordinary course call for action against himself.

The next day Beissel sent Funk's eldest son. He rude,

EZECKIEL'S DREAM.

One night, says Br. Ezeckiel, I dreamed a strange and terrifying dream. It seemed to me as though I came to one of the old Ephrata mills where there were many of my good friends.

SAMUEL EBERLY REQUESTED TO ATTEND A MEETING IN THE SAAL.

The day following the night of Ezeckiel's dream Br. Theonis came to their residence very much upset and said to Samuel Eberly that they wanted him to come to their meeting hall that evening.

Samuel Eberly suspected that their was trouble ahead and as brave, fearless and courageous as he always was says Ezeckiel, yet he was afraid to go among them alone, and he asked Ezeckiel and another Brother to go with him.

In the evening when they arrived at the hall among those present was Br. Theonis, Philemon, Beissel, Miller John Meily and Theonis made the opening address.

He said to Samuel Eberly: "Du giebst vor dass du ein Recht in Ephrata habest; allein solche ist falsch, dann unsere Sache ist bereits vor 30 Jahren ausgemacht worden, so dass du nicht einen Staubs gross Recht heir hast; doch dann dich ganz und gar in deinen Recht aus der Hand gibst so solest du gleicher Recht u. Thiel mit uns haben."

"You declare that you hold title in Ephrata, such a statement is false. It was decided by us thirty years ago that you had no ground right here, but if you will give your entire right out of your hands then you shall have equal right and part with us."

Br. Ezeckiel replied: "Dass er ja gegen sich selbst redete, dan ersten stunde er Br. S. Ganz kein Recht zu, un fode e er nun sein Recht aus der Hand zu geben."

"You contradict yourself. You at first take the stadd that Br. Samuel has no right at all and at the same time you ask him to release his right.

Scarcely had Ezeckiel uttered these words, oratory began to run high, between Theonis and Ezeckiel:

"Ich sey ein Gottes-Lasterer und ein veracnter, item. Schaphane, Meineidiger u. ein untreuer Mench, der nichte mehr werth ware, als dass man ihn nakend ausziche und mit Ruthen peitsche."

"Ich stand so gleich auf und fing an meinen Rock auszumachen, um ihn aus zutnun, damit er mich denn peitschen konte wanns ihn gelustete. Er log und sagte auch, dass ich beym Baumputzen gegen den Vorsteher mit der Sage gefochten hatte. Ich musste mich hochtens verwundern uber eine so f eventliche Luge als diese war. Die andern Bruder so zugegen warren schamten sich seines ublen Betragens wegen, und hisceen ihn schweigen. Und so gins dann uber Bruder Samuel her, und schalten ihn einen Land Dieb, Kirchenrauber, Geitzhals, ja sie sehen ihn an als einen Menschen der ganz und gar keinen Gottlichen Funken mehr in sich hatte, oder er musste unter einem erschrecklichen Gerichte Gottes liegen. Ich nahem Br. S. Sein Thiel, vertheitigte ihn, allein es machte nur ubel, arger im Schelten, dann sie sagten. "Es Fehlet euch nichts als der Indianer Scalp Messer um uns zu ermorden." "Weil ich nun Sahe dass nichte zu machen war Sum besten, so sagte ich, "Wir wollen gehen um das sundliche Schelten zu verhütten."

HENRY MILLER INSTITUTES LEGAL PROCEEDINGS.

In the meanwhile Henry Miller who resided at what is now Erbs Corner, instituted legal proceedings in order to perfect his title to the 100 acres which were given to his father Henry Miller in lieu of what he had contributed towards Hebron. He filed a petition in which he was joined by Peter Miller.

JOHN MEILY AND SISTER JAEL CALL ON SAMUEL EBERLY.

The day after the meeting John Meily came to Samuel Eberly, sent by Beissel, angry and treated Samuel rough, telling him that from now on they would be allowed only one loaf of bread a week. Shortly after he left Sister Jael also came and notified them that the bread would be stopped on them.

Several hours after Sister Jael had left John Meily came back with an arm full of stakes and an adz in his hand; began to drive the stakes in the ground several yards from their house stating that that is the limit of their right. About the same time Henry Hacker came along and wanted to know what Meily was doing and when told that he was fixing a boundary line, Hacker began to pull out the stakes as fast as Meily drove them in the ground. This lead to trouble during which Hacker pushed Meily over several times and finally Meily raised his adz above Hacker's head as if he was going to hit him.

THE EBERLY CHILDREN MAKE NO CLAIM AT EPHRATA.

Some of the people at Ephrata had in mind that if it were known the Eberly children would soon be welcome, and would step in and make a claim at Ephrata, but they remained ~~stated~~ away as before.

"Der Conrad und die Br. Eckerlin hatten anfange den Grund gelegt, dass es namlich gut ware wen das Bose heraus gerusen wurden, und so denke ich, werden ihre Kinder wol nun bald wollkomen seyn, in dem vieles heraus kam, allein sie bleiben nach wie vor."

BEISSEL DETERMINED TO DRIVE THEM OUT.

At this time Beissel was determined to drive them out of the Settlement and

SAMUEL EBERLY FILES COUNTER PETITION A.D. 1765.

Following up the story of the land dispute we find that Samuel Eberly, coupled with the high duties of the obligation that rested upon him, offered the Ephrata Society to execute a Declaration of Trust at any time provided that the Declaration of Trust conformed to the original trust in him reposed. To this there were many objections made. One said this and another said that, and he was at a loss to know what to do in order to do justice to everyone. Being unable to bring about any satisfactory adjustment he filed a counter-petition to that of Henry Miller and of the Ephrata Society and he and Peter Miller appeared before the Assembly in Philadelphia to argue their case.

COPY OF SAMUEL EBERLY'S PETITION.

"A Petition from Samuel Ekerlin, of Cocalico Township, in the County of Lancaster, one of the Members of the Religious Society commonly called Seventh-Day Dunkers, was presented to the House and read, setting forth, that by late Petition to Assembly, from several Members of the said Society, and from one Henry Miller, who is no member of the same, containign certain matters respecting to the legal Title to One Hundred and Eighty Acres of Land, in Cocalico aforesaid, and the Trust attending the same Title, the Petitioner has been very unkindly represented, as a Man who, taking advantage of an absolute Conveyance made to him, and the Neglect of his Brethern who never caused a Declaration of Trust to be executed to them, would or might at any time, under the apparent Right, and contrary to the Trust reposed in him, convey the Use of those Lands from the Members of the said Society, to the great Detriment of the same, and of Henry Miller aforesaid; the Petitioner therefore prayeth Leave to aver and protest, that he always has beenm and still is, willing and ready to execute any Declaration of the aforesaid Trust, provided such declaration be exactly conformable to the original Trust in him reposed; but that he never thought himself, or any other Lember or Members of the said Society, in any wise authorized and impowered to grant in Fee simple, unto the said Henry Miller One Hundred Acres of Land, Part of the aforesaid One Hundred and Eighty Acres, which, from the beginning of the Petitioner's Title

to the same, were intended to be in Trust for the Members of the said Society."

"That the Petitioner has lately offered to the Members of the aforesaid Society a Deed of Feoffment for the said One Hundred and Eighty acres of Land, to be vested in Trustees(a copy whereof was annexed to his petition) but some of the said Members seem dissatisfied therewith, and refuse to accept thereof; so that the Petitioner is absolutely at a Loss to know how he shall do justice to the whole Society of Seventh-Day Dunkers, and at the same time give satisfaction to every Member thereof, but if complaint may be set against Complaint, and Grievance against Grievance, the Petitioner may well complain, that some of those who so unkindly charged him with a Design to wrong the Society of Ephrata, have sold and delivered unto one John Senseman a Tract of Eighty-three acres of Land, in Cocalico aforesaid, which Israel Ekerlin, deceased, the Brother of the Petitioner, bought from the Proprietaries, and took a Patent for in his own Name, though he intended it should be for the Good of the Society, and that since the Death of the said Israel Ekerlin the legal Title to the said Eighty-three acres is vested in the Petitioner, the only Brother of the deceased."

"That for the rest the Petitioner is very glad to see that his Friends at Ephrata have referred the Matter in Dispute between him and them to the Determination of the Honourable House of Representatives, because in respect to his own proper Estate and Interest in the One Hundred and Eighty Acres, and the Eighty-three Acres aforesaid(as he never claimed, or will claim, any more than an equal Share with all his Brethern at Ephrata) he can, with the greatest Ease of Mind, submit the Whole to the Wisdom and Justice of the Honourable House."

From the evidence contained in this petition it is plain to be seen that Samuel Eberly

The petition of Henry Miller and the petition of Peter Miller, Beissel etc. do not seem to be on record, Why the writer cannot state, but whatever they did contain

SAMUEL EBERLY APPOINTED TO SETTLE THE DISPUTE.

When the case was tried, the Assembly, after it had investigated the matter, referred it to a Committee, who in view of the fact that three out of the five of the first purchasers had at that time been dead and Peter Miller had erased his name out of the original deed the Committee of the Assembly after having examined the matter found that they could do nothing in favor of Peter Miller and his party, because the right for the tract in fee was lodged in the surviving person.

The parties were dismissed and Samuel Eberly, M.D was appointed to settle the matter in a Christian-like manner, and he certainly had his troubles for it was not until the year 1770 that he was able to carry out the performance of his benevolent grant and priviliges by the so-called tripartite deed, and during that intervening space of time there were great disturbances in Ephrata.

The Chronicon states: "But according to the wonderful government of God, the right of the land in the Settlement was given into the hand of an outspoken enemy of the same, who was faithfully supported on all transactions by the Mother (Maria Eicher)."

"This man and some other atagonists took possession of his (Beissel's) land in the settlement, performed various acts of violence, and in general wielded such hellish power that the Superintendent, usually not in the habit of running away fr esook his house and tarried for eight days in the Sister's Prayer-Saal."

SAMUEL EBERLY AND EZECKIEL INVITED TO ATTEND A LOVEFEAST.

A few days later Samuel Eberly and Ezeckiel were invited to attend a lovefeast.

BEISSEL'S SECRET REVEALED TO EZECKIEL.

One day, says Ezeckiel, someone came to him and told him in strict confidence what Beissel had said to Pet. Miller about going to Philadelphia to make complaint to the Colonial Assembly about their ways and doings at Ephrata.

"Eines Tages erzahlte mir Jamend in Vertrauen was der Conrad Beissel dem Pet Miller beym seinem abscheid auf Phila. zue Obrekeit (unserntwegen) gesaght hatte: "Thune was du konst, doch mach aus keinerley Weise das Sach mit dem Eckerlin aus; und wann du mit Siege wieder kommest, so wollen wir das Haus worin die Ketzer wohnen (uns gemeint) auf dem Boden wegbrennen, indem alles Unglück aus demselben kammt."

According to the Records Peter Miller was in Phila. in April 1868

EMANUEL CARPENTER, ESQ. WRITES A SHARP LETTER TO CONRAD BEISSEL.

At that time Emanuel Carpenter was the Presiding Justice of the Court of Common Pleas of Lancaster dunty.

One day Beissel received a sharp letter from him in which he stated that they had no right to force anyone out of the Ephrata Settlement or deprive them of their daily bread.

"Um diese Zeit bekam Conrad nun auch einen Brief vom Mahne, welches ihn Ziemlich packte, so dass er zu Jemanden sagte, er hatte kein aussehnes mehr um uns zu vertreiben.

" Er sundte auch, Brüder zum Justice Mahne, um zu sehn ob sie ihn nicht auf ihre Seite bringen konte; kamen aber unverichtet Sach wieder."

GIDEON'S OFFER FOR EPHRATA TRACT REJECTED BY SAMUEL EBERLY.

Christian Eckstein had made several attempts to induce Samuel Eberly to convey his right, title and interest in the Ephrata tract to him, He offered him two hundred pounds and promised to keep him and his horse for the rest of his life. This offer was rejected by Samuel Eberly, the result of which was that Eckstein and Maria began to oppose him. They stated that he had never given the land, nor a deed, nor any title to Miller.

BRETHERN ASSEMBLE IN SAAL TO TAKE COUNSEL.

As before stated Emanuel Carpenter, Esq. had written a sharp letter to Beissel in which he most emphatically warned him that he had no right to drive anyone out of the Settlement; nor to deprive any of their daily bread.

This letter caused the Brethern to assemble in the Brotherhouse for a consultation. A meeting was called by the Housefathers to consider the matter and it was decided that Samuel Eberly should also be present at the meeting.

"Ich habe im vohergehenden gemeldet dass Justice Mahne einen Brief an den Conrad Beissel geschrieben, und ihn mit Ernst und Nachdruck vorgestellt wie dass er und die seinen absolut kein Recht hatten um einzigen Menchen zu vertrieben, oder das Brod zu nehem, und dass der Amos dem Tod gedrauet hatte, solches wann es vor die Obrigkeit kam untersucht werden wurde."

At the meeting Samuel Eberly was asked what rights and privileges he was willing to give them. Samuel replied "at this time none, unless they would grant him and his brethern equal rights in the mill which they promised this several times, and never kept your promise.

"Was ver ein Recht er dann heir begebete? "Er, sagte, "Ver diese Zeit werter keines, als das wan mich und Meine Bruder gleiches Theil und Recht an der Muhle haben lasse, und sonst var die Zeit nichts; dann ihe habt es bereits schon etliche malen versprochen u. nicht gehalten."

BR. EZECKIEL ADDRESSES THE BRETHERN.

At this juncture Br. Ezeckiel took the floor and became the leading speaker.

He covered in a straight forward and impressive manner many topics pertaining to the proper conduct of a Brotherly love business.

Ye Brethern, the bread is not the only reason why
but you accuse us wrongly the we first
brought the matter before the assembly. you
went first to Lancaster court, and Br,
Jobes wrote a letter to the Colored assembly
in Philadelphia which contained many
false hoods against us, and stated that
no one should reside at Ephrata who
would not bow to the Spiritual Father,
and now this little Government looked with
evil, and said time will show whether
Lancaster County will have a second Pope

and further you accuse us of disgracing Ephrata before the world, to this I say we it is not so but you have done it yourselves, the beginning was to grab the money in which the Brethren put his hand the other was that Land matter, and the third the obedient you [illegible]
[illegible] many unbrotherly [illegible] made and more time and pain.

Ezekiel seemed to think that Peter Miller did not [illegible] that the Brethren, he said drew that during the war he kind and [illegible]

SAMUEL EBERLY DECIDES TO TAKE A BUSINESS TRIP TO VIRGINIA A. D. 1765.

In the Spring of the year 1765, about two months after his arrival at Ephrata, Dr. Eberly decided to take a business trip to Virginia.

He made his intentions known to Br. Ezeckiel stating that he wanted to sell his apothecary and that he would be back in four weeks. This was a "Franzlische Parole" says Br. Ezeckiel, for he never returned until nine months afterwards. When he landed in Virginia he again began to practice medecine until he was laid up sick.

In Virginia he made his home with Barbara Landis, an old acquaintance and apparently she took care of him during his sickness. Ezeckiel says that she had in mind that he was going to die and wanted him to make his will in favor of her and in this she was so persistent that he had to flee as sick and weak as he was.

On November 18th 1765 he came to Ephrata poor and weak, hardly being able to walk, and Br. Ezeckiel took care of him until he recovered. As soon as he was able to be about Ezeckiel says, he wanted him to give Henry Miller a clear deed and divide the Ephrata land.

SAMUEL EBERLY REMOVES TO GERMANTOWN, A.D.1766.

In the year 1766 Samuel Eberly again returned to Germantown to take care of his patient Siron who was then in poor health.

SAMUEL EBERLY FALLS HEIR TO HOUSE OF Dr. REINIER.

On February 8th 1767 Samuel Eberly fell heir to Dr. Reinier's fine residence at Ephrata which he sold to Br. Ezeckiel for 38 pounds.

EZECIKEL AND HENRY HACKER VISIT SAMUEL EBERLY AT GERMANTOWN, A. D. 1767.

One day Ezeckiel and Henry Hacker made up their minds to visit Samuel Eberly in Germantown. No sooner had they been on the way Ezeckiel began to get terrible toothache. When they arrived at the home of Dr. Eberly he told the doctor that he wanted the tooth extracted in order that he be relieved of the great suffering.

During their sojourn at the home of Dr. Eberly they made repairs to his residence.

PLATINA APPEALS TO SAMUEL EBERLY

Sister Platina at this time was deprived of her daily bread and she appealed to Samuel Eberly to help her to a cell in Ephrata. Samuel Eberly int views Peter Miller.

CHRISTIAN ECKSTEIN REMOVES TO GERMANTOWN.

On March 16, 1767 Christian Eckstein reaved to Germantown where he remained until New Year's Day 1777 when he returned to Ephrata.

CONRAD BEISSEL DIES A. D. 1768.

Conrad Beissel died on July 6th 1768. of "kalter Brand." Instead of being translated like Enoch and Elisah as his close followers had an idea he would, he went the same way as others do.

The Chronicon states: The morning before his death he attended prayers in the Sister Saal, and sought earnestly for reconcilation with Sister Maria, the deposed Prioress, but in vain. He returned to his house, sad and dejected, no one thinking that his passing was near at hand.

"For some years previous to his demise he suffered from a complication of diseases, chiefly a consumptive cough.

Before he passed away he made Peter Miller, his ~~life long friend~~, Superintendent of the Ephrata Society, but there was nothing to superintend x Everything was in the hands of Samuel Sachse & Brüderschaft who took no authority

THE FIRST ISSUE OF THE EPHRATA CHRONICON PUBLISHED A. D. 1768.

The first issue of the Ephrata Chronicon compiled by Peter Miller from Lamech's diary was published in 1768.

From Ezechiel's record we learn that Lamech's diary consisted of six hundred sheets; two hundred of which were immediately consigned to the flames by Beissel and his following; the remaining four hundred sheets were not worth more than to be burned up says our informant, and further adds that the writers had very little regard for the truth.

Most of the criticism contained in it is thoughtless, unfair, plainly a distortion of facts, and if the refuse was taken out of it very little would be left.

It was published at a time when the compiler's mind was in such an abnormal state that he was incapable of meeting facts squarely in the face, and prejudice mislead him in the presentation of them; hence he falsified the records, and much of what he puts forward as evidence is sadly unconvinicing. When Rev. Philip Boehm, Pastor of the Reformed Church, said Peter Miller possessed a "false spirit," he evidently had sufficient reason for making the statement.

The Chronicon, it appears, contains resurrected relics from the works of some ancient writers, for when we read it as well as the diary of Peter Miller we find ourselves in the philosophy of Plato and Aristotle; we hear an echo of Domosthenes and Cicero, and we plainly see that it was phrased over the works of Josephus.

SANGMEISTER'S LEBEN u. WANDEL.

Sangmeister began his diary as early as 1752 and instead of going to Jeruselam, in Judea, he stayed in Beissel's Little Jeruselam and the Shenandoah Valley for his material. Forty years after his passing the manuscript was a recluse behind the wainscoting of a room in the dwelling house occupied by him during his last sojourn at Ephrata, awaiting to be released from its hermit state.

In 1825-27 it fearlessly ventured forth from its secret hiding place as though one risen from the dead crying in the wild mess; around the family firesides in various homes in Lancaster County, and perhaps elsewhere.

Joseph Bowman, of Ephrata, published part of it in four parts under the heading "Ezeckiel Sangmeister's Leben u. Wandel." The rest of it, it is said, was never published on account of not sufficient subscribers being found to defray the printing expense. The parts that were published were quickly gathered in and destroyed, being considered of a somewhat scandalous nature.

It so happened, however, that one of each of the parts printed found its way into the Historical Society of Pennsylvania--there to dwell in the same narrow cell occupied by Lamech and Agrippa, the writers of the Chronicon, from whence Ezeckiel will appear, whenever summoned, to testify against those whom he says called him and his associates "verfluhte Rotte (damnable rats); threatened the life of Br. Samuel and to burn their house in the settlement to the ground.

Ezeckiel states that in the year 1768 the Chronicon came before us which contained nothing but love and praise for Conrad Beissel and his following in which the truth has been very much set aside.

When Ezeckiel first saw the Chronicon his mouth opened; it closed, and it opened again. His eyes flashed; his brains began to whirl, and he no doubt had the following words in mind:

"The time is out of joint; O, cursed spite,
That ever I was born to set it right!"

He began to make abstracts and the information transmitted from his brain through his goose quill and ink has formed a strong link in the chain of evidence woven around the efforts of the writers of the Chronicon to cover up existing conditions at Ephrata. However, since no two or three brains are likely to receive an impression in exactly the same form, nor do they work exactly in the same way, the mind of Ezeckiel differs on many techinal points from that of Lamech and Agrippa.

Sangmesiter posses in his writing as a non-partisan chronicler. He wrote in a conversational and chatty style. His writings show that he was familiar with the subjects upon which he wrote and do not contain any statements whose hidden meanins is to be discovered or obscure questions, or sayings. He covers both sides and has so explicitedly stated his ideas and views that we can readily see where he was a wronghead and grumbler and where he was in the right.

As to the fidelity, the veracity and truthfulness between the writers of the Chronicon and Ezekiel we are rather inclined to accept the writings of Ezekiel. Had it not been for him there is a possibility that it would never have become known who the writers of the Chronicon were, since it was written in disguise.

Dr. J. Max Hart, who translated the Chronicon Ephratense into English is "of the opinion that what Sangmeister relates may well be believed, in view of the evident effort of the writers of the Chronicon to conceal or explain away various happenings at the Cloister" (Lancaster County, a History of)

SAMUEL EBERLY INFORMED BY HIS LAWYER
THAT HE WON HIS SUIT.

It was at this time 1769 that Samuel Eberly was informed by his lawyer that he won his suit by which he became owner of one third interest in the Ephrata flour mill. The thread had been made that if he would ever become the owner of it, it would again be set on fire. This threat, however, was not carried out during his life time, but in the year 1784, says the Chronicon, envious people dared to burn it down again, and to start the fire in a place which was overfilled with combustible material, occasioning a terrible conflagration, which, however, was early discovered and extinguished.

"Inzwischen wurde, ganze Ephrata u. Harnish gejagt um Jehr mehr sie raseten, je lieber wares Br. S. und war es mit inn nichts anders als oß es von seinen Bruder und sonst Menge Geister unterstutzet wurde, so konte er zu werk gehen, daby ihm auch die grauen Haare oft vor Ernst recht zu Berge stiegen, dann er stund im grausamen Recht gegen ihnen."

CHAPTER XXV

SAMUEL EBERLY, M. D. REMOVES TO EPHRATA A. D. 1769.

In the spring of the year 1769 Dr. Eberly decided to make Ephrata his permanent home and he made arrangements with Br. Ezeckiel to come to Germantown to assist him in packing up and moving.

In the middle of May 1769 Ezeckiel started out on his mission, and instead of taking a stage coach bound for Philadelphia; he, in order to save expense, went "zu Fuss" by foot.

At that time Dr. Eberly's patient at Germantown was critically ill and to remove the sick man to Ephrata an ambulance was required. Dr. Eberly made an improvised ambulance by taking two poles and placing them between two horses which made a stretcher between them upon which the sick man was placed and in that manner Dr. Eberly with an assistant led the horses by post road to Ephrata, arriving safely on the 30th of May 1769. He was followed the next day by Ezeckiel with two wagon loads of furniture and household goods.

DR. EBERLY'S GRANT AND PRIVILEGES. A. D. 1770

In the year 1770 Samuel Eberly, M. D. settled the matter of the land dispute in a Christian-like manner by the performance of his benevolent grant and privileges by the so-called tripartite deed wherein he conveyed the said Ephrata tract unto five p rsons of bothipartios, and their heirs in Trust in a tripartite deed; whereby the inhabitants of both parties in Ephrata obtained th ir rights and privileges as partakers of his grants, without distinction or restriction, as long as they lived and resided on the said premises.

"The tripartite was mane February 3, 1770 between Samuel Eckerline, M. D. of Ephrata, of the first part, and Henry Sangmeister, John Adam,Kelb, Isaac Senseman, John Martin and Christian Eckstein, or Ephrata, trustees of the second part and,

1. Hans Meiley
2. Jacob Meyer
3. Henry Hocker
4. Ludwig Hocker
5. John Kypal
6. Jacob Eicker
7. Christian Luther
8. Martin Funk
9. Samuel Funk
10 Peter Miller
11 Jacob Funk
12 George Miller
13 Christian Rep
14 Marcus Graff
15. Martin Kroll
16 John Kelb

and

1. Mary Eicker
2. Barbara Meyer
3. Mary Landert
4. Hannah Lichten
5. Veronica Funk
6. Elizabeth Merck
7. Elizabeth Eckstein
8. Catharine Hageman
9. Catharine Gartner
10 Christiana Funk
11 Barbara Bremin
12 Elizabeth Hoefly
13 Anna Thuney
14. Susanna Stettler
15 Mary Hocker
16 Mary Graff
17 Christiana Pessley
18 Anna Pessley
19 Mary Muller
20 Catharina Henry
Catharine Fuess
Salome Guth
Rosina Guth
Anna Mary Harvey
Catharine Kelp
Anna Mary Martin
Christiana Luther

spinisters of the third part, for all that tract of land called Ephrata, eighty acres, together with mills and cottages, 'to the five parties (trustees) in trust, who were all members of the Christian Society at Ephrata.

DEATH OF SAMUEL EBERLY, M. D.

Samuel Eberly, M. D. the last of the four Eberly brothers died after January 1782 at Ephrata; aged about 85 years.

His name does not appear in the Ephrata Death Register.

WILL OF SAMUEL ECKERLE, M. D.

His last will is dated January 15th 1781; was probated May 14th 1782, and recorded in Book D. Vol. 1, page 78 at Lancaster. The witnesses to his will were David Meisky, John Springer and Martin Becker; and letters testamentry thereon were granted to Henry Sangmeister

ABSTRACT OF WILL .

In the name of God Amen, I Samuel Eckerle of Ephrata in Cocalico Township, Lancaster County, Penna. being old, weak in body and God be thanked of sound memory understanding and therefore make my last will and testament in the manner following:

"I recommend my soul in the hands of my creator trusting to the mercy of my redeemer Jesus Christ for pardon and forgiveness of all my sins and my body to the earth to be interred in a decent manner without any ceremonials thereto until the great day of our Lord Jesus Christ, and as to my worldly estate wherewith it has pleased God I bequeath in the following manner:"

The will distributes the estate in the following manner.

Sister Catharine Kelb shall have my dwelling house and garden.

Sister Catharine Kelb shall have all my household furniture, books etc.

Johathan Kelb shall have the desk, and Br. John Adam Kelb shall have extracts of Boehm's writings.

The three Bros. viz. Br. Ezeckiel Sangmeister, Bro. Jonathan Kelb and Bro. John Adam Kelb shall have my wearing apparel, and shall divide the same among them

And further I order that my medicine and everything belonging to the apothecary shall and all medical books shall be for the joint use and benefit of the Society for which use I always declared it so be and the said apothecary and everything thereto belonging shall be under the direction of Brother E. Sangmeister to do with it as he pleases.

Further it is my will that the right and title which I have to a piece of land on the North River of Shenandoah in Va. shall be and belong to Br E. Sangmeister, that tract of land whereon I formerly lived adjoining the above mentioned in Va. containing 140 acres together with the houses, buildings on the same and all my right title to it and to the same to hold the same said land and premises and the said E. Sangmeister and his heirs forever to act with it at his will and pleasure.

I order that if any of my natural relatives should make any pretentions to my estate, then and in that case I give and bequeath unto each of such claimant or pretender one English shilling and no more, and lastly I do hereby nominate and appoint Br. Ezeckiel Sangmeister of Ephrata, executor of this my last will.

The heirs mentioned in Dr. Eberly's will viz. Catharine Kelb, Jonathan Kelb and John Adam Kelb were all single people, they being brothers and sisters.

Anna Maria Kelb, another sister of the above, was married to John Martin, the shoemaker. They had the following children: Peter, Anna Maria and Catharine, all of whom were born in Virginia.

Peter learned the trade of a shoemaker, became a country storekeeper, and a Justice of the Peace in Elizabeth Township, now Clay Township. His son, Peter, Jr. assisted his father in the store and was also appointed Justice of the Peace. In 1814 he occupied the house at Wiedmanville, lately owned by Ward Weidman. A sister of his, Catharine born March 19th, 1789, married Henry Nissly. He was the father of old Squire Samuel Nissly, Justice of the Peace who died some years ago. The books and other things which the Kelbs inherited under Samuel Eberly's will found their way into the Nissly family, where under the will of the late Samuel M. Nissley, a room was provided in his residence for their future home, and perhaps may still be seen there.

DEATH OF HENRY SANGMEISTER A. D. 1784.

Henry Sangmeister died December 30th 1784. He had requested to be buried without services or other ceremonials, and we would suppose that his wish was carried out.

In ancient times the dead were taken before a judge and jury and given a trial just as though they were alive. If the evidence showed that the dead was not a good man the mourners had to take his body back home and keep it until such a time as they could by good works, gifts to the priests, incense and such things, bury it properly in later years.

Ezeckiel was not given a trial before a jury, but there were some who did not believe in the saying "Do not speak evil of the dead." Among these was Peter Miller, who when he was buried went to his grave and preached a sermon in words of a somewhat

DEATH OF SISTER MARIA EICHER.

Maria Eicher, the Prioress of the Sisterhood, died December 24th 1784; aged 74 years.

Christian Eckstein, M.D. died July 26th 1787. He devised the profits of forty acres of land to the use of such of the Solitary who have been members of either Society not less than ten years.

The names of the remaining two trustees, Isaac Sensemann and John Martin, do not appear in the Ephrata Death Register,

The Kelbs and the Luthers became the surviving celibates of the Ephrata Society.

LAMENTATIONS OF PETER MILLER.

Peter Miller in his retrospect in his autobiography in the evening time of life, makes a survey of his life's accomplishments. In this record he clearly shows that it was easy to fall into error, and it seems that he was dissatisfied with the progress he had made in his life time.

He looks back and recalls to memory the outstanding figures at Ephrata, mentioning Beissel, Welfare and Ludwig Hacker as having gone to their eternal reward and hopes that he too will soon reap his eternal reward.

He also shows his spleen when he names the Eberlys as having gone to the limbo of lost souls; he stating that, "They too, with their dreams of commercial conquest, have passed away to that realm which harbors neither bargain nor sale."

This recalls to mind one of the stories of John Newton: He said: "When I get to heaven, I shall see three wonders there:- the first wonder will be to see many people there whom I did not expect to see--the second wonder will be to miss so many people whom I did expect to see- and the third and greatest wonder of all will be to find myself there."

DEATH OF PETER MILLER.

The death of Peter Miller occurred September 25th 1796 after a long illness and suffering. A few years prior to his death he had a fall and fractured his hip. Quite considerable time before his end he was poorly, and on September 11th he had another fall which caused him to take to his bed until his death.

At his demise a Reformed clergy, it is said, from a nearby neighborhood, refused to officiate his funeral, when Brother Jacob Stahl, a preacher of the Brethern Church performed the last rites.

The grave was dug beside that of Beissel in God's acre. and preparations were made for a large funeral. The day of his funeral was on the 28th. On that day a terrible storm raged, the rain falling in torrents and darkness covered the earth. In the sweeping rain and storm the Brethern consigned the mortal remains to the narrow house selected for all living--there to repose till the last shrill trump of Gabriel shall echo that dreadful sound over God's Acre, "Arise ye dead and come to Judgment."

THE CLOISTER AT THE PRESENT DAY.

The eighty acres of land held in trust by J. Samuel Eberly for the members of the Ephrata Society and their posterity still remain, and are a stumbling block in the march of progress of the entire community surrounding the territory around Ephrata,

If we stand to-day on the summit of Mount Zion or Academy Hill, and gaze upon the remants of the Cloister; we think, we see the remains of ancient Babylon.

When you vision these quaint old buildings on a cold and desolate wintery night yonder the silent graves in God's Acre; when the white mantle covers the earth under a bright moon-lit and starry sky; they stand out like a promontory to seaman on the high seas, and make your blood run cold over your shivering and quivering frame. Thus there seems to bring back to memory the solemn times when the dwellers therein were at the zenith of their time.

Looking into the dim vista of the past of these pioneer settlers, it was then that this Cloister was established, grew and flourished to the extent that it was the topic of discussion at every fireside throughout the whole land.

Its growth and success was but for a short space of time; after which, it faded away like the proud tulip which blossoms but for a few days without perfume, and then withers, and is no more.

Two of these ghostly structures are still standing on the meadow fields of the Cocalico; Poniel and Hebron, monuments to mark the phase of the builders, and remind you of the mythical ghost age of the past.

The ravages of time coupled with neglect is slowly but surely obliterating these too, turning them to nothingness; then the last vestige of the Cloister will be no more.

What pathos and what dignity haunts these buildings of a bye-gone age that have seen many, many more surprises and sunsets than any of us shall ever see? Here structures of clay, lime, and timber cut from the primeval forest; they defy the wind and weather, while beneath their ancient roofs lie hidden the secrets of love, happiness and struggle of those pious and God-fearing men and women who have long passed to join the dust that nourishes the trees which cluster around them.

The mile post of these early settlers represents a continuation of many family names that then existed, but now slightly changed. The posterity of these pioneers living in the surrounding vicinity and elsewhere know very little about the history of Ephrata, and some care much less. Among those who care less is the post rity of the Eberly family; many of whom now live in the vicinity at this date, especially in Clay Township.

CHAPTER XXVIII

LITTLE JOURNEYS AROUND CLAY TOWNSHIP.

If we journey westward from Ephrata over the Sproul Highway for about three-quarters of a mile we arrive at a village laid out by John Reist in 1813, and called New Ephrata, but renamed "Lincoln" during President Lincoln's administration.

At Lincoln we will not tarry but go straight through the town continuing westward looking upon the residents as we go along and recalling incidents by the way passing the home of the late Samuel M. Nissly, until we come to a point beyond Weidmanville where we turn into a northwardly direction following a byway until we come to a point where the road intersects with the old Reamstown Road.

At the intersection of these roads we take a breathing spell; survey the surrounding vicinity and note the fertile and level district. Facing toward the left we see a two story brick dwelling; the residence of the late John B. Eberly the tailor, now occupied by Casper S. Eberly, one of his sons Looking straight ahead where the roads intersect we see a stone dwelling, the residence of the late John E. Eberly. And as we turn toward sunrise we see at a short distance beyond, located on the right hand side of the old Reamstown Road, a large barn and frame dwelling, once the residence of the late Israel S. Eberly, an uncle of the writer.

Resuming our journey westward over the Reamstown Road for a short distance leads us to an old landmark by the wayside; where many a man with pick, shovel, hammer and drill in the hot sun wrought with main and might in honest toil until his joints were stiff and his back was lame--a limestone quarry. After having seen everything that is to be seen we turn into a narrow byway leading northwardly, having almost reached the end of our destination.

From the time we ent r the byway and emerge at the other end our feet are tr ading upon pioneer Eberly ground. It is a houseless thoroughfare; a lonely road; to which, there seems to be no end. The monotomy is only broken by an occasional tree standing by the ayside.

When the writer used to travel ov r it barefooted in his boyhood days in the good old summertime; when his legs were short but long enough to reach to the ground; when he was tired, dusty, sweated, hungry and thirsty; it appeared to him as though it was a hundred miles long, and he was afraid to traverse it fearing that he might meet tramps who would sieze him; carry him away; take his money from him, while he never carried more than a few cents tied in the corn r of a red handkerchief.

It is called the Durlach Road" and generally referred to as "Der weg wu noch Darloch un noch Lattwaerrick Schtehtdhel geht." (The road that leads to Durlach and Applebuttertown) the latter being a nickname for Mount Airy. It is a connecting link between the old Reamstown Road and the road leading from the village of Clay to Schoeneck.

In the pioneer days it was no doubt a footpath leading through the forest over which the early settlers walked by day and by night in deep thought on their way to and from Ephrata for worship; for their necessities of life, and for marketing their products. It may have been at one time an Indian trail leading through the gap of the South Mountains to the Tulpehocken Region, for the trail is first, then comes the road.

As you approach the intersection of the Highway the scene changes. On the left hand side of the road is a tiny stream of water winding its way slowly through the fertile fields.

Upon reaching the end of our journey we find ourselves in the heart of a crossroad, where we will pause and view the neighborhood, which is now known as Durlach Post Office.

THE EBERLY FAMILY AT DURLACH P.O.
Clay Township.

Durlach is a small village in Clay Township, about six miles distant from Ephrata, consisting of two houses

on the south side of the road and five houses on the north side.

It was named Durlach in 1863 when the post office was established at that place with Samuel Eberly, Esq. as postmaster. The post office prior to that time was about a half a mile below the village of Clay where the residence of Zacharias Forry now stands with Harrison Elser as the post master. When the Reading & Columbia Railroad was completed in 1863 the mail route was changed to run from Ephrata to Brickerville by way of the new post office [illegible]

Standing in the centre of the crossroad at Durlach the first conspicious sight to attract our attention is the large square three story brick building; a stately structuce with four gables. This has been known for many years as Eberly's Store, and is the site where Squire Samuel Eberly first started a country crossroad store in the early days.

Nearby, on the same side of the road, is a frame dwelling; the residence of Amos M. Eberly, a son of the late Elias H. Eberly. The adjacent [illegible] is an old landmark built of frame and was the home of [illegible]. Directly across the road is a limestone barn and dwelling; the farmhouse of the late Elias H. Eberly; a son of Joseph S. Eberly, at the present time owned by Harry Shealer, a son-in-law of Daniel Loose, the husband of the late Emma(Eberly) Loose.

On the southwest corner is a frame dwelling, once the gigar factory of the late Henry S. Eberly. If we glance at the northwest corner, across the road from the store building, we face another old small dwelling, and nearby a little more modern farmhouse; the home of Edwin B. Eberly, who is the present owner of both.

Time was when that vicinity was a wilderness and it was at that period when Mrs. Michael Eberly set up her little cabin or hut near a spring of water; the exact spot of which has never been determined by the Eberly posterity.

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Clay Township was formed out of Elizabeth Township in 1853, and Elizabeth Township was formed out of Cocalico Township in 1757. The land on either side of the Downingtown and Paxtang Road (now the Sproul Highway) was covered with small growth then known as "grub-wood" and hazelnut bushes and other small trees of hardly any value. The locality was known by the settlers as "Grubenland" so called

[illegible]

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by reason of its being first cleared from the hazelnut and bushes with the pick axe.

SETTLING A MUCH MOOTED MYSTERY AT DURLACH.

Of all the perplexing problems which have puzzled the minds of the Eberly posterity for years is the much mooted mystery of Mother Eberly; her mysterious appearance in the "Fatherland" her missing husband, and the family traditions. Some of the most daring thinkers of the Eberly posterity attempted to find some explanation, but they were unable to lift that dark veil which time draws over all earthly things.

As before stated thirteen members of the Eberly family came to Pennsylvania; twelve of whom have figured in the family traditions. Exactly enough to make a jury. These twelve persons comprised three generations, and the traditions handed down are of two families out of which all sorts of combinations and separations have been made.

In fact a baffling net work of nonsense far too inconsistent and conflicting to give an intelligible account has been made out of the, the Eberlys having so confused one tradition with another, and one individual with another that they were unable to reconcile the traditions. After failing in this attempt it was decided that traditions are conflicting, worthless and unreliable and could not be depended upon; the fault of which was; not that of our forefathers, but with the memories of ourselves.

Traditions are treacherous and the memories of men regarding them are unreliable. If you want to know how unreliable and treacherous man's mind is listen to a dozen of people who witness an accident, or retell a story. They all agree that an accident happened, or rethat a story was told; but hardly two describe the details in the same way. So it is with the family traditions. They all agree that there are traditions; but few, if any detail them alike, and in most instances have sidestepped them. It is a known fact that when you digress from the right path the outcome will be to your disadvantage. This recalls to mind an incident that happened to the writer on a dark night.

'One dark night while walking over a narrow path along the banks of a small stream of water flowing through

a meadow, in company with a neighbor, who knew the path well, I said "I will follow you, so as to be right. Pretty soon I stepped into a hole and fell. 'You have led me into a ditch and I fell,' said I, "Then you have not followed me exactly" said my neighbor, "for I have stayed in the path." I had to admit that I had not followed him exactly having stepped a little to one side thinking that of no consequence, and the result was as above stated.

A narrative describing the manner in which Mother Eberly came to the vicinity of Durlach has come down in the writer's family in the following form.

In olden times, that means a hundred years or more ago, the Mother Eberly, who was then past middle age, settled in the vicinity of Durlach which was then a wilderness. where she lived in a log cabin or hut erected near a spring of water. Her crude and scanty furniture was brought there on a wagon and when the driver arrived in the vicinity he unloaded it under a large tree. This he did because no cabin had as yet been erected in which to place it.

The Story of her life prior to her coming to Durlach was always well guarded in secret; no one ever being able to fathom what lay at the bottom of it, and when inquiries were made, the persons inquired of always seemed to be somewhat perplexed, did not know, or did not seem to be willing to elucidate what they did know.

In this tradition, as in all traditions, there is a substantial foundation, and the outstanding facts in the narrative which we cannot possibly ignore, may be reduced to the following explanations.

In 1745 when Michael Eberly left Ephrata and moved in a hut near Reamstown until he migrated to South Carolina his wife, Mrs. Michael Eberly, took up her residence in the vicinity of Durlach--there to live a life of Christian Retirement.

It is quite possible that she came to Durlach in the manner stated in the tradition, as it was the practice of the Ephrata Society to banish any such whom they considered as having been unfaithful without a moment's notice.

These explanations are sufficient to place Mrs. Eberly in history so that her position in life may no longer be mere guess work as has been the case heretofore.

From the beginning of Biblical times to the time of Mrs. Eberly women were scarcely named in any record of history. This accounts for the fact that the history of the women in these times is so obscure.

The events in her life in connection with the Ephrata Society certainly would not have been communicated to her posterity and that is one of the reasons why the Eberlys of to-day know nothing of her whereabouts prior to her appearance in the Grubenland, in the vicinity of Schwartzenberg.

That she and her husband lived apart is conceded by everybody; but under the circumstances what is the use of making statements which are as groundless as the top of the ocean and thereby blackening the character of a woman who devoted all her life time to Christianity.

It is therefore hoped that this will forever remove from the minds of her posterity all suppositions and ideas which are far from the truth, and from which she could v n-dicate herself could she but come forth from her resting place and speak to us face to face, telling us that her husband Michael journeyed to South Carolina as a missionary where he died in the faith of the German Baptist Church.

LIFE OF MRS. MICHAEL EBERLY IN THE GRUBENLAND.
IN THE VICINITY OF SCHWARTZENBERG.

From the time that the Eberly Family came to Pennsylvania to the time that Mrs. Michael Eberly came to what is now known as Durlach Post Office was about twenty-one years, and she was then about fifty-one years old.

So far as the records can be traced there is very little, if anything recorded, but it is a known fact that she spent the remainder of her life in the neighborhood of her new home.

She lived an inactive life at Durlach in the greatest simplicity, passing her days in obsecurity and contemplation. Her little cabin was fitted up on the poorest scale, She slept on a hard wooden bench with an hour glass and the Bible by her side. She ate from octogonal pieces of poplar boards such as were used in olden times to cover earthen milk crocks. Her spoons, knives and forks were made of wood and her cooking utensils of Stone.

The little log cabin where she passed in and out has disappeared long ago, no one knowing to this day the exact spot whereon it stood, and the question still stands open "Where stood the cabin of Mother Eberly?"

DEATH OF MRS. MICHAEL EBERLY.

Mrs. Michael Eberly was born about 1693. Died about 1760/65, at the home of her eldest son Jacob according to the traditions handed down.

A grave was dug about three hundred yards to the west from the residence of her son where her body was laid in the bosom of Mother earth with all the ceremonies which her life and self-sacrifice had merited.

On the day of the funeral the relatives and friends gathered at the home of her son Jacob from whence the body was taken to its last resting place.

She lived an humble life and loved poverty, leaving no will, as she was poor in worldly possessions; the only wealth she had being in her veins?

THE EBERLY FAMILY GRAVEYARD.

The place of her burial is now known as the Eberly Family Graveyard in which rest the ashes of six generations of the Eberly family.

The graveyard is surrounded by a substantial iron fence, and as one swings the iron gate on its hinges and walks straight ahead toward the upper side of the graveyard, near the fence, he is confronted with a marker placed at the grave of Mother Eberly. This marked was erected by the Eberly Family Association in the year 1920 and on it appears the following inscription:

"IN MEMORY OF/ MOTHER EBERLY/ PIONEER/ SETTLER."

THE EBERLY FAMILY REUNIONS.

The Eberly Family Association was the outcome of the Eberly Family Reunions, the first of which was held in July 1914 at Reamstown, Lancaster County, Pennsylvania and was presided over by Mr. L. E. Miller, of Lincoln, Pennsylvania Annual Reunions have since been held at the Conrata Park and at other places with Mr. L. E. Miller, as presiding officer.

At the Annual Reunion held on Labor Day 1916 it was decided to erect a marker at the grave of Mother Eberly

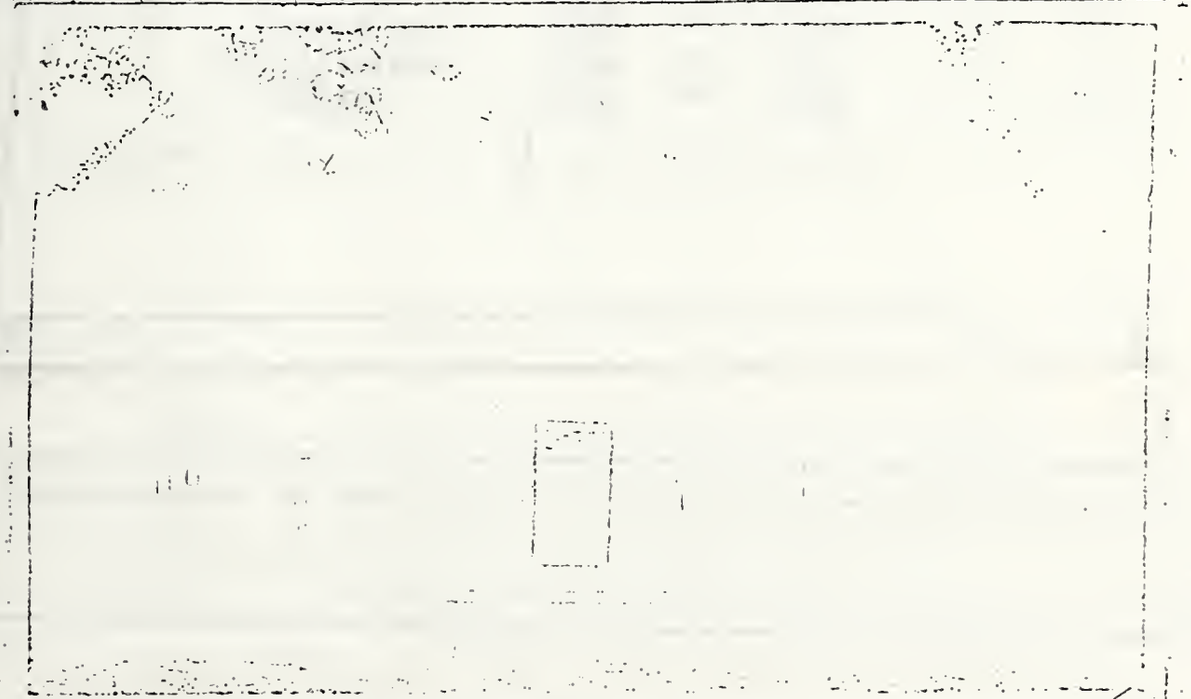
and a monument at the entrance to the graveyard at Durlach in memory of the Pioneer Eberly Family; the marker and monument to be erected in time for unveiling at the next Annual Family Reunion which was to be held on September 7th ofthe coming year and for that purpose a Committee was appointed.

The Committee appointed consisted of Amos M. Eberly, Durlach, Alvin B. Eberly, Ephrata, Nathan M. Eberly, Mascot, W. E. Crouse and Silas E. Bard of Denver and I. Newton Eberly of Lancaster, Pennsylvania.

On April 19th 1920 the Committee met at the home of Amos M. Eberly at Durlach at which meeting plans were formulated for the erection of a suitable marker and monument to be erected by the Eberly Family Association.

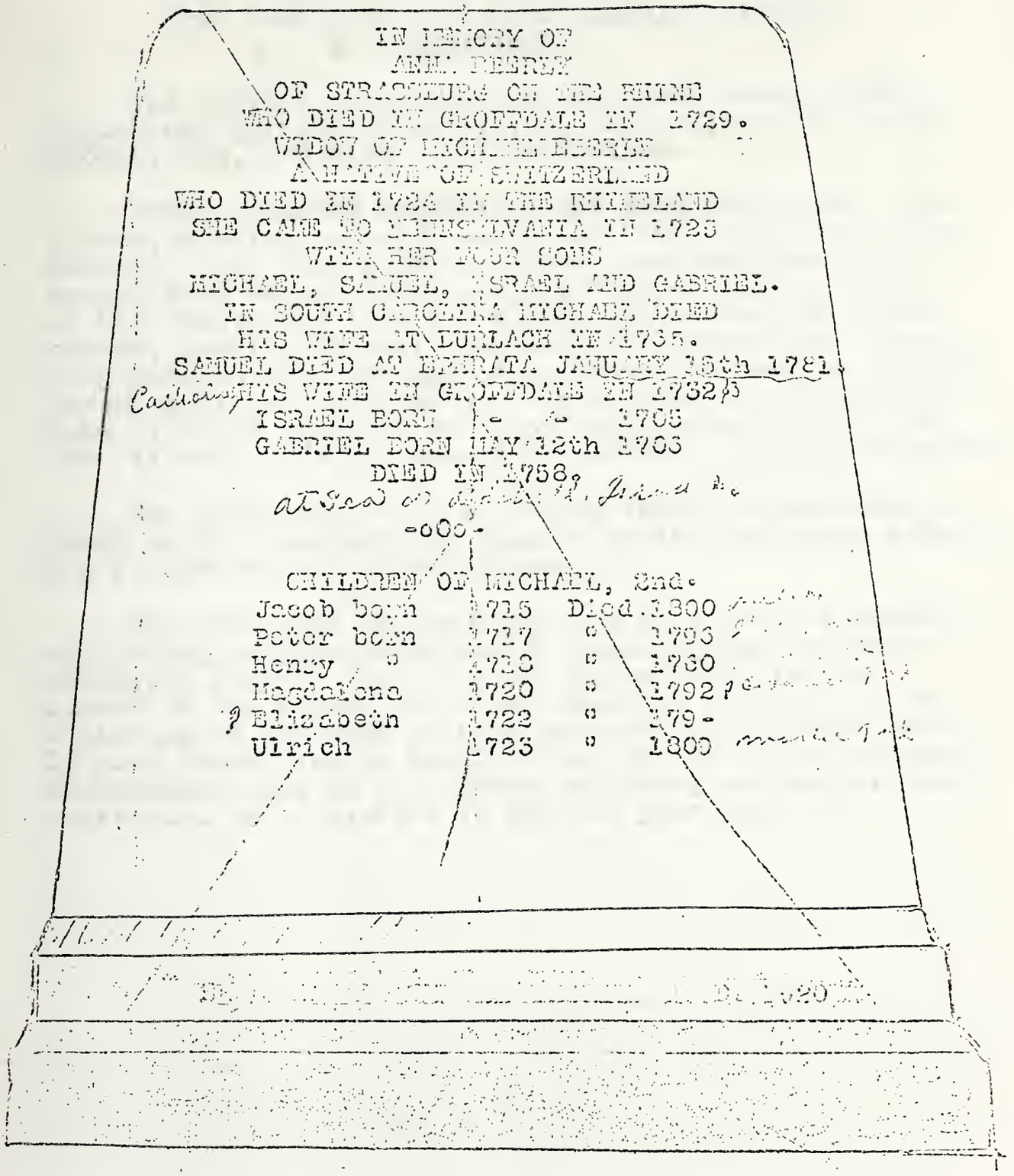
THE MONUMENT.

The monument stands along the roadside close to the entrance to the graveyard. It is a granite stone and as indicated by the inscription on a tablet sunk into the monument designates the vicinity where the pioneer Eberlys settled from whence they came in Europe,



IN MEMORY OF/ THE PIONEER EBERLY/ FAMILY IN AMERICA/ THE MOTHER EBERLY/ AND HER SIX CHILDREN/ JACOB, MICHAEL, PETER/ ULRICH. TWO DAUGHTERS/ WHO CAME FROM/SWITZERLAND AND/ SETTLED IN THIS/ VICINITY 1750.

Erected by/ Eberly Family/ Association - 1920.



IN MEMORY OF
ANN. PERRET
OF STRASBURG ON THE RHINE
WHO DIED IN GROFFDALE IN 1729.
WIDOW OF MICHAEL BURRI
A NATIVE OF SWITZERLAND
WHO DIED IN 1724 IN THE PALATINATE
SHE CAME TO PENNSYLVANIA IN 1725
WITH HER FOUR SONS
MICHAEL, SAMUEL, ISRAEL AND GABRIEL.
IN SOUTH CAROLINA MICHAEL DIED
HIS WIFE AT DURLACH IN 1735.
SAMUEL DIED AT EPHRATA JANUARY 16th 1781
Called HIS WIFE IN GROFFDALE IN 1732
ISRAEL BORN " " 1705
GABRIEL BORN MAY 12th 1703
DIED IN 1758.
at Sea on

-ooo-

CHILDREN OF MICHAEL, Snd.

Jacob born	1715	Died.	1800
Peter born	1717	"	1793
Henry "	1718	"	1760
Magdalena	1720	"	1792
? Elizabeth	1722	"	179-
Ulrich	1723	"	1800

The above is not a monument located at any place, but is only a copied inscription from the [illegible] monument.

THE POSTERITY OF MICHAEL EBERLY AND WIFE
BY GENERATIONS.

The history and genealogy of Jacob, Peter, Henry, Magdalena, Elizabeth and Ulrich, the children of Michael Eberly, Sr., and wife will now follow.

These sons and daughters when they were small were placed, as before stated, among the early settlers in the County. When they grew to manhood and womanhood they became farm hands; were scattered throughout the wilds of the County and in all probability, as was the usual custom, rarely, if ever, had social intercourse. When they entered into the marriage state they settled in different parts of the county. It is safe to state that none of their children ever saw their grandfather, and few, if any, were old enough to remember their grandmother.

The genealogy part is divided into six branches as shown on the genealogical diagram on the following sheet, and is divided into generations.

The names are all numbered and it is only a matter of looking up your relatives in genealogical order and ancestray order. You can find any by following the number at the end of the lines which is repeated at the beginning of the name as they entered the marriage state. If your father was an Eberly trace by his number to your grandfather, and so on, always following the numbers and there will be no mistake in finding your ancestor.

BRANCH NO. 1. - 3rd GENERATION.

6. JACOB EBERLY, son of Michael Eberly and wife, was born in 1715 at Schwartzenau (Black Forest) Province of Wittgenstein, Hesse-Cassel, Westphalia, Germany. Died in 1800; aged 85 years. He married Maria Huber (Hoover) of Martic Township, Lancaster County. The are buried in the Eberly Family Graveyard at Durlach. Religiously they were Mennonites.

The children were: 4th Generation.

Jacob, Jr.	b. March 21,	1751	m. Anna Shirk	7
Henry	b. " 9	1752	m. Elizabeth Erb / Maria Nagey	8
Maria	b " 20	1759	m Ulrich Shirk	9
Fannie			m. Christ Zell	10
John		1755	m. Elizabeth Welfare	11
Peter	b		Migrated to Cumberland Co	12

His life prior to his marriage was spent among the farmers in the County and the years following his marriage were devoted to farming at what is now Durlach Post Office; he being the first settler in that immediate vicinity.

He was naturalized on April 10th 1752 by affirming; he having conscientiously scruples to the taking of an oath. (2nd Series Vol. 1, p 398, Penna. Archives)

On June 10th 1747 a survey was made for three hundred acres of land lying adjacent to Schwartzenberg (Black Hills) a ridge of the South Mountains, in Cocalico Township, now Clay Township; patent for which was granted to Jacob Eberly and for which he paid quit rent (See Patent Book A, Vol. 15, page 598) and on this tract stood the cabin of Mother Eberly. Subquent patents were granted to him for additional tracts; copies of all of which, are in possession of the writer.

The land in this vicinity was covered with underbrush; and his first few years were occupied in making a clearing from which to make a living, and upon which, he hastily built a temporary house as his home. In 1751 he built a permanent stone dwelling house in which he resided until his death.

The early settlers applied the name Schwartzenberg (Black Hills) to the ridge of the South Mountain overlooking the Eberly tract, and may have been so named by

reason of the fact that some of the settlers came from Schwartzenau.

It was customary among the pioneer settlers to name the place where they settled after the native vicinity from whence they came in Europe. These names were generally applied; not by those who settled there, but by others when speaking of them in order to designate their location, the settler being forced to accept whatever name their neighbors gave to the place.

Among the families who settled in the same neighborhood was the Bender (Painter) family who came to Pennsylvania with Alexander Mack and were members of the Baptist Congregation at Schwartzenau. Ludwig Bender lost his home at Ephrata after renouncing his vow of celibacy and taking unto himself a wife.

On October 15th 1765 a survey was made for 84 acres and 129 acres of land, patent for which was granted to John Bender, the eighty-four acre tract adjoining the Eberly tract and the Benders were the Eberlys nearest neighbors on the east. The eighty-four acre tract is at the present time owned by John B. Bollinger. John Bender was no doubt a son of Ludwig, who was a Rev. of Abraham and Mary Catharine.

4th GENERATION.

7. JACOB EBERLY, Jr. was born March 21st 1751 at the old Eberly homestead. He died February 1st 1807; aged 55 years, 11 mos. and 16 days. He married Anna Shirk, a daughter of Ulrick Shirk. She was born August 25th 1758; died August 9th 1828; aged 67 years, 11 mos. and 16 days. His will is dated January 23rd 1807; was probated Feb. 25, 1807; recorded in Will Book J, Vol. 1, page 48. Religiously they were Mennonites.

By occupation he was a farmer. After the death of his father he came in possession of the eastern half of the Eberly tract at Durlach where he resided until his death.

He was one of the first trustees of the old Houck Schoolhouse located about a mile below Clay Village and later being known as the Old Durlach Schoolhouse. It was built of land which Geo. Illig and wife by deed dated May 13th 1800 conveyed to John Erb and Jacob Eberly in trust for the Mennonite Society and Christopher Miller and Jacob Weidman, Jr. in trust for the Lutheran for use of a school house for the said two Societies.

The children were: 5th Generation.

Joseph S.	b. Oct. 22, 1795	m. Susanna Hess	22
David S	b March 18, 1778	m Susanna Bear	13
John	b. June 21, 1802	m. Elizabeth Eby	14
Samuel	b	m. Mollie Mellinger	15
Susanna	b	m. John Kline & Samuel Good	
Maria	b	Ludwig Kurtz	17
Anna	b	John Shirk	
Magdalena	b	Jacob Hershberger	
Catharine	b	Samuel Hershberger	
Fannie	b Nov. 6, 1804	died single	

8. HENRY EBERLY, second son of Jacob, Sr. and Maria Hoover) Eberly, was born at the Eberly homestead March 9th 1762. Died August 26th 1852; aged 90 years 5 mos. and 17 days. His first wife was Elizabeth Erb, born Sept. 27, 1764; died February 11th 1795; aged 30 years, 4 mos. and 16 days. His second wife was Maria Hagey; born April 17th 1776; died January 9th 1853; aged 76 years 8 mos. and 23 days. They are buried in the Eberly Family Graveyard at Durlach.

They resided on the western part of the Eberly tract at Durlach where he carried on farming and distilling.

On August 27th 1766 Jacob Eberly, Sr. father of Henry, purchased a tract of land on Middle Creek consisting of 31 acres in addition to 150 acres purchased from one Ulrich Steely in 1757 on which a mill was erected in the year 1774. Upon the death of Jacob, his son Henry became the owner of the mill.

"Eberly's mill is of stone, located on Middle Creek and was built in 1774, on a tract of 150 acres of land warranted January 24, 1737 and patented April 28th 1757 to Ulrich Steely, and sold the same year to Jacob Eberly who on August 27th 1766 obtained a patent for 31 acres, and 43 parches of land on Middle Creek, and in 1784 sold the premises to Henry Eberly." (Ellis & Evans History)

4th Generation.

In 1836 Henry Eberly, Jr. became the owner of the mill and in 1878 conveyed the property to his two daughters, Mrs. John B. Wissler and Mrs. Israel W. Groh.

The children were: 5th Generation.

Samuel b. Feb. 8, 1793	m. Catharine Wike	411
Henry, Jr.	m.	412
Jacob	m. Mary Martin	413
Susanna	m. Susanna	414
Peter	m. Susanna Hibshman	415
David	m.	416
Catharine	m. Philip Royer	417
Polly	m. Bollinger	418
Sallie	m. Jacob Kurtz	419

MARIA EBERLY was born December 20th 1759; died June 26th 1831; aged She married Uli Shirk, born May 16th 1751; died May 14th 1842. They resided near Schoeneck. Buried at Steinmetz Meeting house near Schoeneck, Penna.

JOHN EBERLY was born 1755 Died He migrated to Cumberland County. and resided near Mechanicsburg, Penna.

The children were: 5th Generation.

Samuel b.	1788 m	421
Peter		422
John		423
Michael		424
Joseph	m. Sarah Zeigler	425
Henry	m. Senseman	426
Catharine		
Elizabeth		
Barbara		427

Samuel Eberly lived above Mechanicsburg and was called the threshing machine Eberly. He was the first man that ever attempted in those days to make the Potter patent made in 1828. He also made the stationary threshing machines used in barns of large dimensions in Cumberland County, He died in 1845, aged 57 years. He had a son Samuel who was in the machine business at Hauck's Machine Shops.

4th Generation

Son of Jacob & Maria Eberly

PETER EBERLY, was born at Durlach, Pa. He was a soldier or teamster in the [illegible] Revolutionary War. After the war he migrated to Cumberland County where, it appears, he resided with his cousin John Eberle of Branch No. 3, who was married to Elizabeth Bricker.

was the Abe Burgoon of Cumberland County and

John Eberle lived on a farm near Sporting Hill, Cumberland County, and at that period of time Robber Lewis was the terror of the settlers. One night this bold robber came down from the mountains to the home of John Eberle and tried to break into the house by drilling a hole through the door. He was discovered. Peter Eberly, the brave soldier, jumped out of bed, picked up his old musket, ran down stairs and when near the bottom fell lengthwise upon the floor; his musket was discharged; Robber Lewis hearing the sound fled in great haste; no doubt having in mind that that old soldier Eberly did not get me this time.

This is a record of the history of the Children of Jacob Eberle and Barbara Cassel Eberly, and the history of their War Services of the Revolutionary [illegible]

5th GENERATION.

17 JOSEPH S. EBERLY was born October 22nd 1795; died October 27th 1875: Aged 81 years and 5 days. He married Susanna Hoss born December 29th 1795; died May 28th 1871. Aged 72 years 4 mos. and 30 days.
They resided on the Eberly homestead at Durlach.

Religiously they were Mennonites.

The children were: 6th Generation.

Anna Nancy	b April 12, 1819	Resided at Durlach	
Susanna H	b. Sept. 7, 1820	Invalid	"
Jacob H.	b. Jany. 18, 1822		
Joseph H	b. March 18, 1823	m. Elizabeth Brubaker	
Isaac H.	b. Dec. 31, 1824	m Bomberger & Brubaker	
Henry H.	b. Sept. 17, 1826		
Fanny H.	b. Jany. 9, 1829		
Elias H.	b. July 29 1831	m. Catharine Miller.	

13 DAVID S. EBERLY was born April 25, 1778; died March 30th 1865. He married Susanna Bear born April 25th 1778 She was a daughter of Abraham Bear. They resided

They are buried
Religiously there were

The Children were: 6th Generation

Samuel	b. May 2, 1803	m. Polly Mellinger

14 JOHN J. EBERLY was born June 21st 1802; died June 15, 18 He married Elizabeth Eby, born May 27, 1809; died June 3rd 1884; aged 75 yrs. and 6 days. He father resided on a farm along the Hammer Creek, upper Shavely's Mill.

The Children were: 6th Generation

Anna E	m. Adam Eby
John E.	m. Sallie Bard
Evan E.	m.
Noah E	m.
Elizabeth E. b	m. Israel Eberly
Simon P. b Nov. 12, 1837	
Jacob Jan. b, 18	
Samuel E (Merchant at Ephrata)	m

5th Generation

1st SAMUEL EBERLY was born Died
aged. He married Mollie Brubaker b Died

The children were: 6th Generation.
Susannah
Solomon b
Elmer m.

Family of Samuel Eberly

7th SAMUEL EBERLY, son of Henry and Maria(Hagy)Eberly was born February 8th 1793; died January 28th 1876; aged 82 years 11 mos. and 11 days. He married Catharine Wike daughter of Wike of Lebanon, Penna. She was born December 21st 1801; died December 28th 1879. They are buried in the Eberly Family Graveyard at Durlach.

He started a country crossroad store at Durlach, and in the year 1827 was appointed Justice of the Peace by Governor Shulz. He was also Recorder of Deed for the County of Lancaster. In 1863 when the post office was established at his store he was appointed Post Master.

The children were: 6th Generation.

Henry S. b. Aug. 6, 1830 m. Salinda Hibshman
Adam J. b. Mary Pearson
Magdalena b Sep. 27, 1838

2nd HENRY EBERLY was born March 9th 1762; died August 26th 1852. Aged 90 years 5 mos. and 17 days. He was married twice. His first wife was Elizabeth Erb. She died February 11th 1795; aged 30 years 6 mos. and 16 days. His second wife was Maria Hagy born April 17th 1776; died January 9th 1853. Resided at Durlach Mills, then known as Eberly's Mill.

The children were: 6th Generation.
Henry, Jr. b. m.

6th GENERATION.

4d JOSEPH H. EBERLY was born March 18th 1823 at Durlach, Penna. He married Elizabeth Brubaker; born

The children were: 7th Generation.

Joseph B.	b	
John B.	b.	m. Fannie Schmuck
Jonas B.		died single.

4d ISAAC H. EBERLY was born D.
He was married twice. First wife Maria Bombergero b
died Second wife Brubaker.
The children were.

Abraham B.	b.	m.
Reuben B.	b.	m.
David B.	b.	m. Wolf
Fannie B.	b.	m. Henry Royer
Katie B.	b	m. John Royer

4d HENRY H. Eberly was born Died
Married

The children were 7th Generation.

4d ELIAS H. EBERLY was born July 2nd 1831. He married Catharine Miller, a descendant of the 4th generation of the Henry Miller, who came to the Conestoga Valley in August 1727. They resided on the old Eberly Homestead at Durlach. He died Aged
She died aged
They are buried in the Eberly Family Burial Ground at Durlach. Religiously they were Mennonites.

The children are. 7th Generation

Calhoun

Children of Samuel Ellis

Samuel Ellis was born [illegible] son of Samuel and Susannah Ellis
Sept 16th 1764, aged 40 years
On the second day of December, [illegible]
Mr. Mellungen, of the town of
They were married at Mellungen, where Ceremonies
were performed by Rev. [illegible] and Rev.
and Elder [illegible]

The children were

Elizabeth A. was b. Aug 14, 1820
Samuel M. " May 5, 1827
Lydia " Dec 10, 1829
Joel M. " Sept. 26, 1831
Samuel M. " July 28 1834
Jesse M. " Dec 21, 1837
Polly " Aug. 12, 1840
Mary J. " Aug 4, 1844

To whom married

" Samuel Miller
" [illegible]
" [illegible]
" [illegible]
" Elijah M. Hemmingway
" Mary Harlan
" [illegible]
" [illegible]
" John Sandbank

Samuel Ellis, son of Samuel and Polly (Mellungen) Ellis was born [illegible]

The children were

Eleanor A., m

To whom married

Elect, Jr.

1 Samuel
2 Jacksonia
3 Platt
4 Martin
5 Samuel
6 Ellis

6th Generation.

54 ELIZABETH E. EBERLY was born Died
In she married Israel S. Eberly, an uncle of the writer. of Branch No. 2.

HENRY S. EBERLY was born August 6th 1830; died
Aged He married Salinda
Hibshman born Died.
They are buried in the Brickerville Cemetery.

He was a merchant, farmer and cigar manufacturer at Durlach for many years.

The children were 7th Generation.

Albert H. b m. Emma Bergman
Lily P m. Dr. Seiling

61 ADAM J. EBERLY was born Died
aged: He married Mary Pearson.

For many years he was a professional lawyer at Lancaster Penna.

The children are: 7th Generation

William, Esq. b

3rd GENERATION - BRANCH No. 2.
PETER EBERLY (7) Lower Heidelberg Township, Berks County.

7. PETER EBERLY, second son of Michael Eberly and wife, was born at Schwartzenau, Kreis Wittgenstein, Hesse-Cassel, Westphalia, Germany, about the year 1717; died March 22nd 1796, aged 79 years.

He married Catharine Newcomer, daughter of Peter or Christian Newcomer of near Schoeneck, Lancaster County. She came to Pennsylvania with her parents when eleven years old. The Newcomers resided on a farm near Schoeneck, Penna. now known as the old Hagy farm.

He was naturalized on April 10th 1757 by affirming; he having conscientiously scruples to the taking of an oath (2nd Series Vol. I, p 396 - Penna. Archives)

Before his marriage he spent his days among the farmers of Lancaster County. After his marriage he settled at Cushion Hill, Lower Heidelberg Township, Lancaster County, now Berks County, in the vicinity known as Woltzelville, a small village not far from Fritztown Station, a point on the Phila. & Reading Railway from Reading to Lancaster.

By occupation he was a farmer. In the year 1748 he bought two hundred and fifty acres of land at Cushion Hill from pioneer Welsh settlers, in addition to which he also purchased several tracts of land from the Proprietaries. These tracts included a large meadow, well adapted for grazing cattle, and he and his brother Jacob of Durlach intended to go in the cattle raising business. (The land warrants of Lancaster County show that Peter Eberly purchased one hundred acres of land on July 21, 1742, and twenty acres on September 28th 1748.)

The little Cacoosing Creek flows through the meadow of these tracts.

The house on the place is very old and was one of the first built in the vicinity. The farm at the latest reports was owned by one Peter Peiffer.

It was during the early years of their life on this farm that the Indians passed the Blue Mountains, broke into Berks County, committing murder, devastation and other kinds of misdeeds. Scores of men, women and children fell the victims to Indian cruelty.

3rd Generation

At Reading, October 22nd 1755, says Conrad Weiser, the people are in a great consternation, coming down, leaving their plantation and corn behind them; twentyfive persons, men, women and children, killed, scalped and carried away. On the 16th of October, thirteen killed, who were men, and elderly woman, and one child; the rest being young women and children carried away; a house burnt up, many had been alarmed before.

In June 1758 son of John Snavely, Tulpehocken was killed by the Indians.

Peter Eberly's will is dated March 22nd 1796 -signed Peter Eberle. It was probated November 12th 1798 and is recorded in Record Book B, page 508 at the recording of Wills Office at Reading, Pennsylvania. His son Daniel inherited the upper part of the farm and his son Christian the lower part.

They are buried in the Eberly Family Burial Ground on the upper part of the farm. Their graves are unmarked. The names of the children have been obtained from this will.

The children were: 4 Generation.

John	c	about 1746	m.	8
Jacob	b	1748	m.	9
Henry	c	1750	m. Martha Brubaker	10
Peter, Jr.	b	1752	m. Anna Flickinger	11
Michael	b	Dec. 17, 1754.	m. Maria Brubaker	12
Christian	b		m Christiana Flickinger	13
Abraham	b		m Anna Zell	14
Daniel	b		m Burkwalter	15
Susan	b		m. [illegible] Hausch	16
Catharine	c		(An invalid)	17

4th GENERATION.

8. JOHN EBERLY, the eldest son of Peter and Catharine (Newcomer)Eberly was born about 1746. He married

9. JACOB EBERLY was born about 1748. Died He married

10. HENRY EBERLY was born about 1750. He married Martha Brubaker, daughter of Abraham Brubaker of Indiantown, Penna. He was a brother-in-law of Michael Eberly, his brother; they marrying sisters.

The children were: 5th Generation.

Abraham	b	m. Susanna Wenger
Henry	b	m Metzger & Martin
Joel	b	m Kurtz
Michael	b	m. Catherine Deitrich

11. PETER EBERLY, Jr. was born about 1752. Died March 1826. On February 8th 1780 he married Anna Flickinger, daughter of Joseph Flickinger of Lancaster County. She was born Died
They are buried in the Union Cemetery near Denver, Penna.

After their marriage they settled on a farm in East Cocalico Township, near Reamstown, Penna. now known as the Adam Lutz Farm.

The children were: 5th Generation.

Peter	b	m. Sallie wife of John
Samuel	b July 7, 1783	Catharine Bear

He served for a number of years as a private in the Lancaster County Militia, which held its annual battalion drill at Reamstown, Penna.
Religiously they were

12. MICHAEL EBERLY was born at Cushion Hill, Lower Heidelberg Township Berks County, in December 1754. About the year 1788 he married Maria Brubaker, daughter of Abraham Brubaker, of Indiantown, Penna. She was born June 16th 1763; died October 15th 1844, aged 81 years 3 months and 29 days. He died on the same day at the age of nearly ninety years.

Three score and ten years are alloted to man. How many have you left? At seventy he had still twenty years more to be measured out by the sun before he put on immortality.

4th GENERATION

They are buried in the Brubaker family Burial Ground located in the northeast corner of one of the fields of the old Brubaker homestead. The burial ground is fenced in with a good substantial post and rail fence of the old Lancaster County style, five rails high. Their graves are marked with rough stones without any inscription and are in the Kline row near the upper fence dividing the field from the burial ground, about two fence panels from the northwest corner near a small walnut treet. Back of their graves is a single grave, also with a stone marker, without any inscription. It is that of the pioneer Abraham Brubaker.

Abraham Brubaker, father-in-law of Michael Eberly was born in Switzerland in 1731. At the age of eighteen he left his native country and took passage on the ship St. Andrew for Pennsylvania arriving at Philadelphia on September 9th 1749, where he took the Oath of Allegiance and from whence he migrated to the Conestoga Valley where he married Magdalena Eshleman and settled along the Middle Creek in what is now Clay Township.

In the year 1757 he purchased 172 acres of land from Martin Weightman; said tract being located along Middle Creek about a quarter of a mile west from Wissler's Mill in what is now Clay Township on which he erected a stone dwelling and barn and became a farmer. He also wanted to erect a mill but getting into difficulties with some land owners in regard to the water rights he disabondea the project.

Magdalena Brubaker, his wife, was born [illegible] Died on March 12th 1785. A grave was dug several hundred feet to the south from their residence along the banks of the Middle Creek where she is buried. A tombstone was erected at her grave a number of years ago by thefather of the writer and others, the inscription upon which reads as follows: "~~MAGDALENA ESHLEMAN Died March 12th 1785.~~" She had a brother Daniel, who died on March 22nd 1764 and two sisters, one of whom married Henry Bear and Mary wife of -- Ero.

In the year Abraham Brubaker sold his farm to Martin Nissly. In the year 1833 the late Squire Samuel M. Nissley became the owner of it.

4th GENERATION

In the year 1783 he purchased 369 acres of land from John Carpenter along Indian Run located about a mile and a half east of Durlach, in the vicinity of Stober's Mill; said tract extending along Indian Run as far south and beyond the old Reamstown Road where he carried on farming.

1730/1811

He died at about eighty. He is buried in the old Brubaker Burial Ground His sons were John, Jacob, Daniel, Abraham and Christian. Abraham was a preacher. The daughters were Martha, Maria and - - - - . Martha married Henry Eberly, Maria married Michael Eberly and the other daughter married Henry Aendig. His will was probated March 27, 1811.

Michael Eberly, the subject of this sketch, devoted his time to hard labor. He was a farmer, a blacksmith and he also served as a private for a number of years in the Lancaster County Militia.

When he grew to manhood an important industry was blacksmithing; and he chose for his vocation the trade of a blacksmith. One day he left his father's house; journeyed to Manor Township, Lancaster County, where, under the instructions of his cousin Henry, he became a maker of bayonets and instruments of war for the patriot of the Continental Army. This was at the beginning of the Revolutionary War, and his cousin Henry was rushed with contracts from the Government, being noted for the good bayonets he made.

After his marriage he settled on a tract of land of 107 acres along Indian Run conveyed to him by Abraham Brubaker, his father-in-law (See Record Book R R page 405) This tract of land extended beyond what is now known as the old Reamstown Road.

Upon this tract he erected a house, barn and blacksmith shop where he did all kinds of repair work in the blacksmithing line as well as hors shoeing; he now hammering bayonets into ploughshares instead of steel into bayonets.

The tract of land upon which he settled was part of five hundred acres upon which the Mantikokes settled at the time they came from the Tulpehocken region to Cocalico Township in the year 1721.

4th GENERATION.

The Indiantown covered five hundred acres and as late as 1758 there were still several scattered families of the tribe along Indian Run and springs in the vicinity. It is said that about the year 1763 the Indians left that region, even as though they come, migrating over the Blue Mountains.

John Wistar and Henry Carpenter were the original owners of the tract from whence it passed to John Carpenter who conveyed part of the said tract to Abraham Brubaker.

MILITARY: Michael Eberly served as a private in the Lancaster County Militia for a number of years; he enlisting in the following Companies:

A Return of Captain Michael Eberlin's Company for the year 1788 shows that he was a Private in his Company, Fifth Battalion. (6th Series, Vol. iii, p 356, Penna. Archives.)

The Muster Roll of 1789 shows that he was a Private of the Seventh Company of the Second Battalion of the Lancaster County Militia of which Henry Ream was Captain. (6th Series, Vol. iii, page 366, Penna. Archives.)

A Return of the Second Company, First Battalion, Seventh Regiment, Lancaster County Militia, shows that he was a Private in that Company of which Overly and Weidman were Captains, and John Stober, Lieutenant (6th Series Vol. V, page 359, Penna Archives.)

A Reurn of the 2nd Company, First Battalion, Seventh Regiment of the Lancaster County Militia of which Christopher Weidman was Captain and John Stober, Lieutenant, shows that he was a Private in that Company.(6th Series Vol. v, page 379 - Penna. Archives.)

It was at Reamstown where they held their Annual Battalion drill and parade. Cocalico Township had three Companies under the old Militia system; one met at Reddi's one at Schoeneck and one at Reamstown. On the first Wednesday after the first Monday in May these Companies met at Reamstown where they were lined up for battle and sham battles were fought. On that day the people took a holiday and went to the Battalion.

4th GENERATION.

RELIGIOUSLY they were Mennonites. In 1819 the Indiantown Mennonite Meeting House was built on a tract of land donated by Abraham Brubaker, and they became members of the Mennonite Denomination.

His son Jacob became the owner of the upper part of his farm upon which his dwelling house stood and his son Michael B. became the owner of the lower half.

The Children were: 5th Generation.

Maria	b. Dec. 21, 1791	m. John Hellinger (?)	had children
Magualena	Oct. 27, 1793	m. Jacob Kline	
Elizabeth	Oct. 31, 1794	m. single June 6, 1851	
Anna	Apr. 7, 179	m. Jacob Burkholder	
Michael B	July 7, 1800	m. Elizabeth Shavely	
Abraham	March 10 1802	m. Died in Infancy	
Susan	1804	Died single	
John	1806-1806	Died	
Jacob b 4/25/1808	1807	Mary Wenger b 1/31/1809 d 2/19/1877	
Barbara	1809	Died in infancy.	

3/23/1773 61 yrs 10 mos + 28 days

13. CHRISTIAN EBERLY was born 1759; died in 1827; aged 64 years. On March 27th 1785 he married Christiana Flickinger, daughter of Joseph Flickinger, of Lancaster County. She was born Died

They resided on the old homestead at Cushion Hill until 1813 at which time he built a stone house near Montello, a small station of the Phila. & Reading Railway, where he died

He conducated the Eberly's Mill at Reitzelville, Penna. for a number of years.

The children were: 5th Generation.

Elizabeth b		Died single at 50.
Susan		Died single at 50
Samuel		Nancy Conrath
Mollie		Samuel Reish
Catharine		Died single at 15
Joseph	b March 25, 1809	m. Martha Sharman

14. ABRAHAM EBERLY was born about 1758. He moved to Cumberland County, and settled east of Carlisle,. He

4th Generation.

married Anna Zell in 1799. She was born in 1768; died May 27th 1853. Aged 85 years.

The children were: 5th Generation.

Catharine		m	Henry Ackerman
John	b 1803		Died single,
Daniel		moved to Jay County, Indiana.	

Daniel learned the tanner trade in Carlisle, Penna. He married in Philadelphia and while there became a Quaker He moved to Jay County, Indiana with his family.

Catharine married Henry Ackerman in 1821 and resided near Hoguestown, Penna.

16. DANIEL EBERLY, was born at Cushion Hill about 1759. Died He married a Miss Burkwalter. By his father's will he inherited the upper part of the farm at Cushion Hill. In the year 1806 he sold his farm and migrated to Franklin County, settling each of Green Castle. His brother Christian became the owner of the mill property.

The children were: 5th Generation.

Jacob			Adams County
Daniel			Died single
David			of Green Castle,
John	b 1786	m.	Elizabeth Wissler, Stark Co.
Michael			"
Jonas			"
Joseph			"
Catharine		m.	Wingert Adams Co.
Martha		m	Shively Chambersburg

16. SUSAN EBERLY was born at Cushion Hill in 175 She Married a Mr. Hausen and settled in Cumberland County. Pa

17. CATHARINE EBERLY was born at Cushion Hill . She was an invalid.

5th GENERATION

19 ABRAHAM EBERLY was born Died
He married Susan Wenger. Resided

The children were: 6th Generation

Henry b
Daughter m. Wenman

19 HENERY EBERLY WAS born Died
He was twice married. His first wife was Miss Metzler. Second wife Miss Martin
He resided.

21 JACOB EBERLY was born Died
Aged He married Kurtz.
Resided Religiously.

The children were: 6th Generation

Israel b m. Moved to Wayne Co. O.

21 MICHAEL EBERLY was born He
died aged married
Catharine Deitrich . Resided in West Cocalico Township.

The children were: 6th Generation

Edward b Ephrata
Samuel b Denver, Pa.
Henry b m Anna Shimp - Schoeneck, Pa.
& 13 others.

5th GENERATION.

PETER EBERLY was born He married
Sallie (John's brother-in-law wife of John Name out.

SAMUEL EBERLY was born near Reamstown July 7th 1783.
Died Aged He married
Catharine Bear, daughter of Abraham Bear.
She was born Died
They are buried in the Union Cemetery near Denver, Penna.

The children were: 6th Generation.

Peter	b Dec. 15, 1815	m Susanna Kling
Henry	b	Annie Gorman
Elizabeth	b	m Cyrus Miller
Samuel	b Dec. 15, 1819	
Annie		m. William Crouse
Susan		m. George Shimp
Maria		m. Daniel Shoewalter
David		Brenneman & Kline
Sallie		m. Jacob Lorah

MARIA EBERLY daughter of Michael and Maria (Brubaker) Eberly was born February 21st 1795 Died December 12th 1823. Aged 33 years 9 mos. and 21 days. She married John Mellinger.

The children were 6th Generation

MAGDALENA EBERLY was born October 27th 1793: Died September 5th 1871; aged 79 years 10 mos. and 8 days. She married Jacob Kline: They are buried in the Brubaker Family Burial Ground. Jacob Kline died 8/24/1827 aged 37 yr 6 mos. 9

The children were 6th Generation

(Magdalena)
Mollie b June 10th 1820; died March 1st 1882. aged 61 years, 8 mos. and 21 days. Attended her funeral when a child.

Joel b m

5th GENERATION.

10. ELIZABETH EBERLY was born October 31st 1794. Died June 6th 1851. Aged 66 yrs. 7 mos. and 5 days.

11. ANNA EBERLY was born April 7th 17[illegible] Died 1869; aged 70 years 3 mos. and 8 days. She married Jacob Burkholder. He died

They are buried at Hellinger's Meeting House near Schoeneck.

Religiously they were Mennonites.

Theodorsan Jacob, Jr. was born Died
He married Cohman. She was born
Died . They are buried at Hellinger's Meeting House.

They resided on a farm near Hellinger's Meeting House. One child was born to them, a son, whose name is Jacob. He was born 1873. Married Alice B. Bucher, born daughter of Jonas W. and Anna Bucher, of Near Clay, Penna. He is a sign painter at Ephrata and she conducts a millinery store at the same place.

12. MICHAEL B. EBERLY, the writer's grandfather, was born July 7th 1800. at Indiantown. He married Elizabeth Snavely daughter of Jacob Snavely of near Schaefferstown, Penna. She was born April 8th 1805. He sister Barbara married Abraham Brubaker and settled on the Snavely homestead at present owned by Urias S. Horst, a grandson.

He became the owner of the lower part of his father's farm at Indiantown consisting of 54 acres on which he erected a limestone dwelling and barn opposite the Mennonite Meeting House along the old Roamstown Road. Where he began farming. He served several terms as supervisor of Elizabeth Township. In the year 1861 he retirned and his son Michael S, the writer's father, began farming.

Religiously they were Mennonites.

These people lived a long time before putting on immortality. He died April 10th 1890; aged 89 years 4 mos. and 3 days; twenty days less than 90 years.

Eighty years is a long time to live, and it is a great thing to come to one's eighty-first year with the mental and physical faculties still preserved. He retained all his faculties until the last and died of infirmities or old age.

5th GENERATION

She died March 23th 1896; aged 95 years 11 mos. and 19 days. She outlived him by six years. She was thirteen days under ninety-six years of age and was in many respects a remarkable woman for one of her great age; possessing a better memory than many persons twenty or more years her junior. She also retained all her mental faculties until the last, and despite of her years was able to do her house work, wore no glasses except when reading, knitting or sewing.

They are buried in the Indiantown Burial Ground adjoining the Indiantown Mennonite Meeting House adjacent to the Eberly homestead.

The children were: 6th Generation.

Israel S. b.Feb. 15,1830 m. Elizabeth E. Eberly
m. Anna Shavely
Died single
Died single

Michael S. b. Apr.23, 1839 m. Louisa B. Gockley

Abraham S. b. m. Nancy Brubaker

1 ABRAHAM EBERLY was born March 10th 1802 Died not married

2 SUSAN EBERLY was born Sept 22, 1803 Died in infancy not married

3 JOHN EBERLY WAS born Oct 27 1805 Died in infancy

3 JACOB EBERLY was born March 25, 1805 Died 3/21/1875
He married Susan Wenger of Earl Township, born
Died no children

They resided on the upper part of the Eberly Homestead where he carried on farming and blacksmithing.
They are buried in the Indiantown Burian Ground.

3 BARBARA EBERLY was born Ded in infancy.

3 JOSEPH EBERLY, son of and Flickinger Eberly was born March 23rd, 1809. In 1837 he married Martha Sharman, born January 22nd 1815. Died February 22nd 1894; aged 79 years. He settled on the Eberly homestead at Weitzelville, where he carried on farming and the milling business.
Religiously they were members of the Reformed Church.

The children were. 6th Generation

5th GENERATION.

The children were:		6th Generation.
Samuel b.	Jany. 26, 1838	d. single - Montello , Pa
Emanuel	Feb. 21, 1840	m. Mary Fisher
Christian	Aug. 27, 1846	d. single Montello, Pa.
Enoch	Jany 3, 1844	d. " "
Eliza	Jany. 1846	d. " "
Henry		d. at 9.
Joseph	Jany. 23, 1852	m. Anna Wenrich
William		m. Alice Groomis

46 JOHN EBERLY, son of Daniel and [illegible]berly, was born at Green Castle, Penna , 1785? Died after 1866. He migrated to Stark County, Ohio. and resided near Beech City. He married Elizabeth Wissler, She was a daughter of Andrew Wissler, of Clay, Lancaster County, Penna.

The children were.	6th Generation.
Catharine b	m. Jacob Neff
Eliza	m. Joseph Hare
Samuel	Lucinda Mase
Martha	Wm. Stametz
Daniel	Maria Cline
John	Mollie Agler
Jacob	Mary Jones

47 JONAS EBERLY was born Died
He migrated to Stark County, Ohio.

The children were:	6th Generation
John B. b	Beach City,O

6th GENERATION.

Children of Samuel No. 1

PETER EBERLY son of Samuel and Catharine(Bear) Eberly was born December 15th 1815. Died April 1st 1901. He married Susanna Kling. Resided at Mohnton. She was born
Buried at Union Cemetery, Denver, Penna.

The children are: 7th Generation.

Jacob K. b m. Hertz.

54. ELIZABETH EBERLY was born Died Aged
She married Cyrus Miller
If three score and ten years are alotted to man, how many are alotted to woman?
Almost a hundred years of God's eternal years she sojourned on this earth before she set out for eternity. That was a long, long time to change from one form of existence to another. She has set a mile stone in the history of the Eberly family for living long,

The following are the children: 7th Generation

L. E. Miller b m.

ADAM J. EBERLY was born He married
Elizabeth Frankhausen. Resided at Reamstown, Penna.

The children are: 7th Generation

Henry F b. Aug. 30, 1861. m Fannie Witmer in 1881.

Their daughter Susan W. b. Married
Moses L. Snyder. Reside at Denver, Penna. One daughter Pauline.

6th GENERATION.

ABRAHAM EBERLY born Died
aged He married Wenger.

The children were: 7th Generation

ISRAEL EBERLY was born Died
Resided Migrated to
Wayne County, Indiana.

EDWARD EBERLY was born Died
aged He married Sibling
Resided at Rheinsholds Station, Penna.

The Children were. 7th Generation

HENRY EBERLY was born in West Cocalico
Township on Died
He married Anna Shimp. They resided at Mellingers Meeting
House about three quarters of a mile west of Schoeneck.
His father lived on what is known as the Stauffer tracts,
now owned by Oberlin.
They had one daughter Lean, born She married
Eddie Becker.

ISAAC EBERLY was born Died
1911 at Denver, Penna. He married Elizabeth Reinhold
born at Elainsport, Penna. She died at Ephrata at her
home in Ephrata. She was born in 1827. Died
Aged 97 years 5 mos. and 27 days.

The children were 7th Generation.

Ella R. b m. J. R. Wilhelm, Myerstown, Pa.
Anna b single, resides at Ephrata,
Mary " " "

Nancy Erb, one of the daughters of John Sr., and Judith (Hull) Erb, married Abrahan Bear. Their daughter Susanna married David B. Gockley who were the parents of the writer's mother.

Isaac Erb, the third son of John, Sr. upon the death of his grandfather Jacob, became the owner of the mill property at Clay, where he carried on the milling business until 1820 at which time he sold to his brother John, the father of Hiram B. Erb. In 1840 Hiram B. Erb, became the owner of the property who in 1869 sold to Michael S. Eberly, the father of the writer.

The date of the erection of the two story stone mill by Jacob Erb varies. One record has it in 1782 and another in 1787, both of which it would appear are incorrect. from the following standpoint of view.

In the year 1875 when the writer's father built a new mill he placed in the northern wall a white sandstone bearing the year 1770 . This stone was taken out of the wall of the old mill and from this it would appear that Jacob erected the mill in that year.

6th Generation

ISRAEL S. EBERLY was born at Indiantown on February 15th 1830. In 1855 he married Elizabeth Eby, Eberly, a daughter of John Eberly No. of the Durlach Branch. He was a farmer by occupation and resided on his farm located along the old Reamstown Road in Clay Township, about a mile west of the Indiantown Mennonite Meeting House. He died July 16th 1914 aged 84 yrs 5 mos 1 day

To this union were born the following children: 7th Generation.

Emma E.	b 185	m.	Samuel Miller,
Simon Peter E	b Aug. 9th 1858	m	Mary Wanner
Elizabeth	b April 26th 1860		Died in infancy
Elizabeth E	b Nov. 9th 1860	m.	Jacob Dornbach
Seth			Died in infancy
Benjamin E.	b. March 21st 1865		Sallie Dodendorf
Ezra E.	b. July 6th 1867	m.	Anna Mellinger
			Norah Hahn
Jerome E.	b Feb. 3rd 1870		Stella Miller,
			Sadie Miller Eberly
Anna Stella	b. May 1st 1872		Monroe Dinger
Sadie E.	Sept. 15th 1875		J. Landis Dodendorf

His wife died on May 18th 1878. In the year 1880 he married Anna Snavely of Intercourse, Penna. She was born October 10th 1837.

About the year 1885 he moved to Stevens, Penna. His second wife died June 9th 1913. She was a member of the Mennonite Church. After her death he resided with his daughter Mrs. Jacob Dornbach, at Lincoln, Penna. where he died July 16th 1914; aged 84 years 5 mos. and 1 day.

They are buried in the Indiantown Burial Ground adjoining the Indiantwon Mennonite Church.

ENTERED INTO REST

SIMON E. EBERLY

Aged 79 Years, 4 Months, and 18 Days

PASSED AWAY, MONDAY, DECEMBER 27, 1937

You and your family are invited to attend the funeral at Trinity U. B. Church at Denver, Pa., where services will be conducted at 1:30 P. M., Friday, December 31. Interment will be made in Cedar Hill Cemetery at Ephrata. Please inform your children and other

6th GENERATION.

MICHAEL S. EBERLY, the father of the writer, was born on April 23rd 1839 at Indiantown, Penna; died on Monday June 2nd 1919; aged 80 years 1 mos. and 9 days. The funeral was held on Friday June 6th. Revs. Noah Landis, John Lefever and John B. Bucher officiated.

On September 3rd 1861 he married Louisa C. Gockley, daughter of David B. and Susanna(Bear) Gockley of Union (now Denver, Penna) She was born November 5th 1840; died March 27th 1909; aged 68 years 4 mos. and 18 days. Revs. John Lefever and Jonas Hess officiated. (See page ... for History of the Gockley Family)

Religiously they were life long members of the Mennonite Denomination.

They are buried in the Indiantown Burial Ground adjoining the Indiantown Mennonite Church.

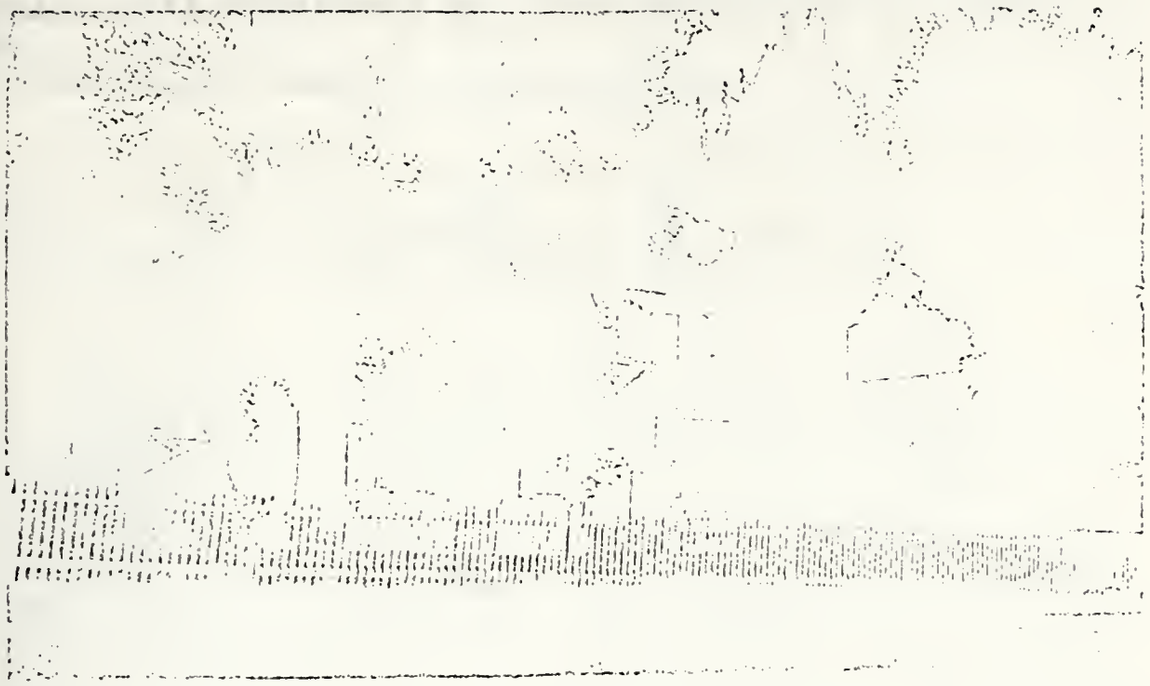
To them were born three daughters and two sons:

Elizabeth G.	b April 8th 1864	Died single	
Alice Anna	b Nov 3 1865	m. Samuel E. Miller	
Susan G.	b Nov 23 1866	m. Amos L. Risser	
Lewis G.	b January 29 1870	m. Amanda Kurtz	
David G.	b Dec 16 1873	m. Catharine R. Brotherton	

My father spent his boyhood days and youth on his father's farm plowing with oxen and horses. After his marriage, his father retired, and he farmed on the old homestead until the year 1871.

His business career started at Clay where he purchased the Erb Mill site in 1869 from Hiram B. Erb of which he took possession in 1871 and where he conducted the Clay Mills and carried on farming until his retirement from active business in 1899 when he was relieved of his responsibilities and career by his son Lewis G.

In addition to the mill site he also purchased a small tract of land a short distance beyond the village of Clay located along the Sproul Highway. This was purchased from Shenk,



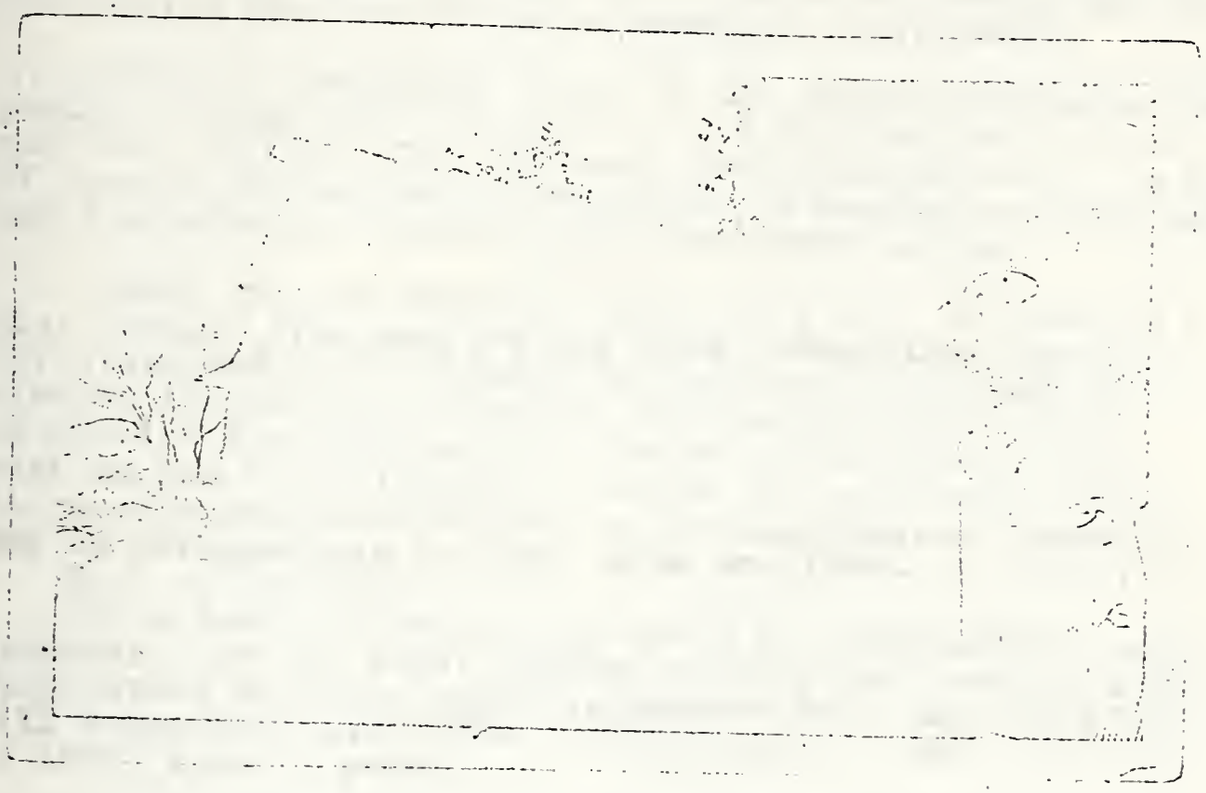
RESIDENCE OF THE LATE MICHAEL S. EBERLY, AT OLAY.

The residence is a two story frame structure located at the intersection of the Lititz road with the Sproul Highway, facing on the Highway.

On the same plot of ground stands a fair sized frame barn such as you see in Lancaster County.



Across the public road from the barn stands the flour and grist mill furnished by water power from the Middle Creek.



EBERLY'S MILL BUILT IN 1875.

The mill together with an up-to-date saw mill was erected by the writer's father in the year 1875. It is a four and a half story limestone and frame structure.

At the time of its erection the roller system of milling was unknown and the mill was equipped with two sets of French burs and one chopping stone. It has since been remodled several times and is now an up-to-date flour and grist mill.

The opening up of that section of Cocalico Township (now Clay township) dates from 1736, at which time the creek received its name Middle Creek, so named by the viewers who laid out the road from Paxtang to Downingtown. Shortly after the road was laid out Oswald Hostetter took up a tract of land in the immediate vicinity.

On November 30th 1750 Peter Weiand purchased fifty acres of land upon which he erected a frame grist mill. This mill stood about five hundred yards further down the

stream from the present mill site, where there still can be seen the timber in the tail race which formed the frame foundation for the old style undershot waterwheel.

In 1767 Jacob Erb, a son of the pioneer Nicholas Erb purchased two tracts of land on Middle Creek at what is now Clay Village, Clay Township; from John Hostetter, a son of Oswald; one of which contained two hundred and ten acres and the other one hundred and eighty-two acres.

Jacob Erb was born in Europe in 1727. He married a Miss Johns. They had several sons, among them being Christian and John. Christian, after his marriage settled on the old Erb Homestead located on Hammer Creek in Warwick Township, and his father Jacob removed to what is now Clay Village at a date not definitely known. He represented his district in the Legislature when it sat in Philadelphia in 1787, 1788 and 1789.

At a date not definitely known he purchased the mill property from one Peter Wealand at Clay and erected a two story stone building upon the present mill site, the old mill being converted into a schoolhouse. Jacob Erb died in 1810; aged 83 years.

John Erb, son of Jacob, married Judith Hull and resided in the vicinity of Clay. He served three years as a teamster in the Revolutionary War. He was one of the first trustees of the old Houck Schoolhouse located about a mile below Clay and later becoming known as the old Durlach Schoolhouse. The schoolhouse was built on land which George Illig and wife by deed dated May 13th 1800 conveyed to John Erb and Jacob Eberly in trust for the Mennonite Society and Christopher Miller and Jacob Weidman Jr., in trust for the Lutheran for use of a schoolhouse for the said Societies.

They had five sons and four daughters. John, Jr. the eldest son, was born November 3rd 1786. He married Barbara Bergbebach and resided at the present hotel site at Clay. They had three sons and one daughter. Hiram B. the late father of Hiram L. Erb, resided at Clay, where he was a miller, farmer and merchant. Priscilla the daughter married George W. Steinmetz, merchant at Clay, and the father of the late Hiram E. Steinmetz.

6th GENERATION.

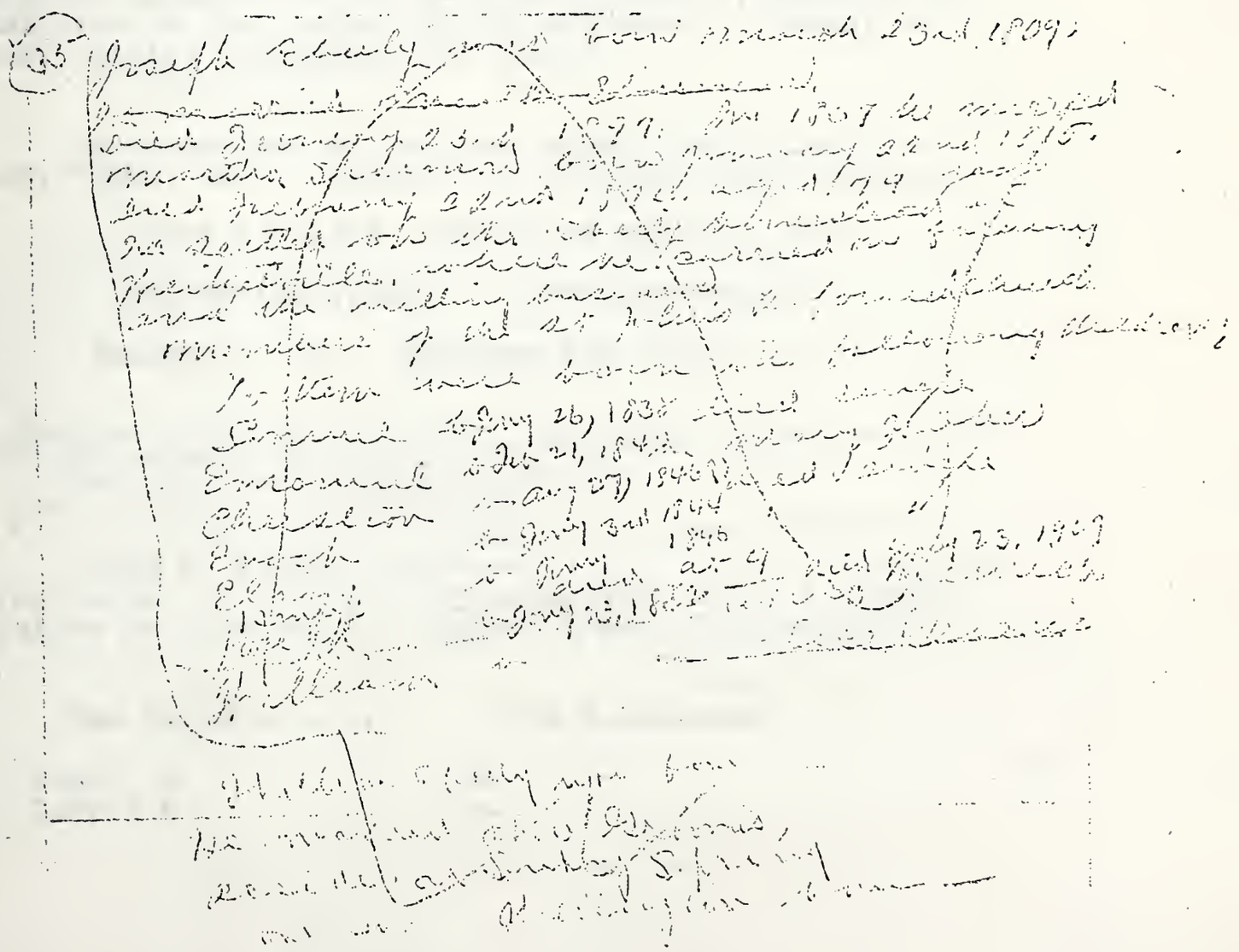
5b ABRAHAM S. EBERLY, was born Died
He married Nancy Brubaker, daughter of Abraham or Peter Brubaker She was born Died October 19th 1913. Aged 72 years and 10 days.

He was a farmr by occupation and became the owner of the old Eberly homestead at Indiantown where he carried on farming.

They are buried in the Indiantwon Burial Ground. Religiously they were members of the Mennonite Church.

The children are: 7th generation.

Minnie B.	b	m	John Bollinger
Mary B	b	m	Howard Hubley, Ephrata
Michael B.	b	m	Alice Wealand,



WILLIAM EBERLY was born He married Alice Gromis, born By occupation he is a coachmaker, at Sinking Springs, Penna.

The children are: 7th Generation.

Wellington born

JOHN EBERLY was born January 25th 1839 at Beach City, Ohio. Died at Stanton, Nebraska.

On November 4th 1869 he married Mollie Agler of Wilmot, Ohio.

On September 7th 1861 he enlisted for three years and was assigned to the 19th Ohio Infantry, Company "F" Relisted at the end of the three years. Fought in many battles throughout the South.

After the war he learned the miller's trade, at Fort Wayne, Ind. Employed by the Pomingdale Mills.

On March 1st 1873 settled at Stanton, Neb.

The children are: 7th Generation.

George A. b February 9th 1871.

7th GENERATION.

JACOB K. EBERLY, was born He married Miss Hertz By occupation he is a saddler. Resides at Columbia Ave, Philadelphia,

The Chindren are: 8th Generation

Naomi b m.
Carrie b m.

7th GENERATION.

HENERY EBERLY was born He married
Resides at Denver, Penna.
Furniture dealer.

To this union was born one daughter. 8th Generation

Susie born m Moses Snyder.

EMMA E. EBERLY was born September 26th 1854.
She married Samuel A. Miller, son of Martin Miller,
They removed to Ocbavia, Nebraska. He died
Second husband George Dodendorf of Ocbavia, Neb.
He died .

SIMON PETER E. EBERLY was born August 9th 1858.
In 1884 he married Mary Wanner of near Brownstown, Penna.
He resided on his father's farm near Indiantown for a
number of years. At present resides at Lancaster, Penna.

The children are:

Emma	born	m.	Albert Morrison
Ada	b.	m.	George Mellinger
Anna	b	m.	Rudy Eberly

ELIZABETH EBERLY, II, was born November 9th 1860
in Clay Township. In 1880 she married Jacob Dornbach,
son of Obed Dornbach. For a number of years they farmed
on his father's farm in Cocalico Township near Weist's
Mill.

This farm was a part of the tract of land purchased
from the proprietaries in 1741 by Israel Eberly, one of
the four pioneer Eberly brothers.

The Dornbach's now reside at Lincoln, Penna.

The children are:

Samuel	b		Died when several yrs
Emma	b		Single
Sadie	b	m	Evan Dornbach

BENJAMIN E. EBERLY was born March 21st 1835 in Clay Township. When beginning men he learned the miller's trade with his uncle Mihael S. Eberly, of Clay, Penna. In he left for Sterling, Ill. and in 1890 married Sallie Dodendorf. Resides in Butler County, Nebraska, Neb.

The children are :

Maude b.
Pearl b.
George b.
Anna b.
Mabel b
Eva b.

EZRA E. EBERLY was born July 6th 1867 in Clay Township. He became a carpenter by trade. On January 11th 1902 he married Annie Mellinger of Springville, Penna. She died during the summer of 1903. Second wife Nora Hahn of Octavia, Butler County, Neb. where they at present reside.

JEROME E. EBERLY was born February 3rd 1870. In 1894 he married Stella M. Miller, born daughter of Israel E. Miller. She died at Penna. on June 17th 1902. Aged 27 years 5 mos. and 25 days. Second wife Miller Resides at Butler County, Neb.

The children by his first wife are:

ANNA BELLA EBERLY was born in Clay Township on May 1st 1872. In 189 she married Monroe Dinger of near Cocalico P. O. They reside on a farm near Weist's Mill in Cocalico Township.

The children are:
Harry
Lizzie
Evan
William
Sadie

SADIE E. EBERLY was born on September 15th 1875. in Clay Township. In 1901 she married J. Landis Dodendorf of Octavia, Nebraska, where they reside at present.

The children are:

George Israel born
Bessie
Lee
Guy Benjamin

ELIZABETH G. EBERLY was born at Indiantown, Penna. on April 8th 1864. She died on March 3rd 1881 Aged 16 years 10 mos. 25 days
Buried at the Indiantown Burial Ground.

ALICE ANNA EBERLY was born on April 2nd 1865. at Indiantown, Penna. On Nov. 6, 1891 she married Samuel E. Miller born April son of Levi H. Miller, of Warwick Township.
For a number of years they resided on his father's farm on Hammer Creek, the pioneer-erb homestead.
They now reside at Lititz, Penna.

Children:
David Erb Miller born June 19, 1910.

SUSAN G. EBERLY was born at Indiantown, Penna on 1886. She married Amos L. Risser, on son of Rev. Christian . Risser of near Shavely's Hill. For several years they resided on his father's farm near the Hammer Creek Meeting House. after which they purchased a farm near Lincoln, Penna. On date they retired and removed to the village of Lincoln, Penna.

She died on Tuesday December 16th 1919. Aged 53 years and 23 days. Religiously she was a member of the Mennonite Church. She is buried at Hamer Creek BurialGround adjoining the Hammer Creek Mennonite Church.

The funeral was held on Saturday December 20th Rev. Noah Landis officiated at her funeral . Text Timothy IV - 6. 7 & 8th verses.

The children are:

Lulu } both m. Samuel H. Yocum
Kathryn } " m.. Isaac W. Singer
Helen E.

LEWIS G. EBERLY was born January 22 1893 at Clay, Penna. On Dec 28 he married Amanda Kurtz of Meadow Valley, daughter of Henry & Anna Kurtz. The reside at Clay where he is carrying on the milling business and farming. He became the owner of the

(See 4th Gen history of the Kurtz Family)

The children are:

Louisa May
Lulu Mae born 5/21/1899
Anna Vera " Aug 4 1901 m. Andrew Longenecker
m. Mark Wealand,

I, myself, was born at Clay on 1917
On April 26th married Catharine H. Brotherton born May 3rd 1889; died November 15th 1919. Aged 27 years 3 mos and 12 days.

Edna B. EBERLY WAS BORN at Indiantown, Penna. She married John Bollinger. They reside on a farm near Durlach, Clay Township.

The children are:

Ann E. Bollinger m. Rhoda Gardner
Abraham B. Bollinger m. Albert Walters
Ada Bollinger m. Edwin Wealet
Minnie Bollinger
Rufus Engle

#57

7th GENERATION.

MARY B. EBERLY WAS BORN on at Indiantown, Penna. On she married Monroe E. Kreider: They reside at Ephrata, Penna. Clock and Watch repairer.

The children are: 8th Generation

Bertha b
Mabel b
Ira b

MICHAEL B. EBERLY was born at Indiantown, Penna. on he married Alice Wealand of Hopeland, Penna. They resiue on the old Eberly Homestead at Indiantown.

The children are: 8th Generation

Roy b
Walter b
Cora b
Jacob b
Abraham b
died in infancy

Children of John Eberly of Dauphin, Pa

GEORGE A. EBERLY, was born February 9th 1871.at Fort Wayne, Indiana. On August 2nd 1899 he married Rose Psotta of West Point, Nebraska. They reside at Stanton, Neb.

In July 1925 he was appointed Associate Justice of the Supreme Court of Nebraska. Address State Capitol, Lincoln, Neb.

Graduated High School, Stanton, Neb. 1888, LL. B. U. of Mich. 1892, LL.M. 1893. Admitted to bar 1893, and began practice at Stanton; County Atty. Stanton Co. 1899-1903, 1905-9 apptd. asso. Justice Supreme Court of Neb. July 1925, for term expiring January 8th 1931; served as Sergt. Spanish Am. War. May 15th - Sept. 11th 1898; successively Capt. Maj. and Col. Neb. N. G. 1902-17; Condr. 4th Neb. Inf. Mexican Border service 1916-17; appt. Col. Inf. U S R C Feb. 1917; served as Col. Inf. O.R. C. and Maj. N. A. until Dec 3, 1918 Am. Neb. State

Children are
Lloyd A.
Lola A
Geo. A.

3rd GENERATION Branch No. 3.

HENRY EBERLY of Penn Township.

8. HENRY EBERLY, the third son of Michael Eberly and wife was born in 1718 in Europe; died in Penn Township, Lancaster County, Pennsylvania, in 1760.

He married Catharine Burkhardt, a daughter of Ulrich Burkhardt, She was born Died

After his marriage he settled on his father-in-law's farm located along the Fruitville Pike leading from Fairland (formerly Sun Hill) to East Petersburg, where he carried on farming. Religiously they were Mennonites.

They are buried in an old graveyard in the orchard on the farm, which was at last reports owned by one Palmer. His will is dated October 6th 1760 and is recorded at Lancaster in Record Book F. Vol. 1, page 658.

The children were: 4th Generation.

Henry	born	m.	Miss Keller
John	" 1755	m.	Elizabeth Bricker
Jacob	b. Jany. 27th 1752		Anna Witmer

4th GENERATION.

9. Henry Eberly, Jr. was born near Fairland on He died He married a Miss Keller, a grand daughter of old Dr. Neff. On November 17th 1770 he purchased a tract of land from John Burkhard in Manor Township, upon which he settled. He was a blacksmith by occupation.

During the Revolutionary War he filled contracts for the Government, and was noted for the excellent bayonets he made.

> Rupp says "The Late Dr. Eberle's father -- A Peerless genius in iron and steel, a natural mechanic, manufactured bayonets during the Revolution, not inferior to Damask blade."

They had one child; a son, who was named John. He was born December 10th 1787 in Manor Township. Married Salome Sebrook, of Manheim, Lancaster County, Died February 2nd 1838 at Lexington, Ky. aged 50 years 1 mo. and 20 days.

His remains after being for a time deposited in Lexington, Ky. were transferred to the Episcopal Cemetery in Cincinnati, Ohio, where a monument marks their final resting place.

His father being a blacksmith wanted him to follow the same occupation, but his nature, fitted for another career, prompted him to make efforts to have his life directed in a different channel.

He attended the schools in his district, after which he began to study medicine under the direction of Dr. Abraham Carpenter of Lancaster, after which he attended three courses of medical lectures at the University of Pennsylvania in the days of Rush. He was granted his diploma in 1809 and his thesis for the occasion was devoted to an investigation of "Animal Life."

For a few years he practiced medicine at Mannheim, after which he removed to Lancaster City. When the War of 1812 broke out he accepted a commission as surgeon to the Lancaster Militia; being a field and staff officer of the 2nd Regiment, 1st Brigade, of the Penna. Militia in the active service of the U. S. at York. He was present at the Battle of Baltimore in 1814.

"Whilst in Lancaster he became, for a short period, the editor of a political paper during a stirring gubernational election, and was thereby seduced into messes of office- hunters and unprincipled demagogues, and led into other kinds of practice, that for a season threatened him with entire ruin."

"Hence, it turned out in a very brief space of time that Eberle, not only lost all his practice as a physician, but was led off into other kinds of practice that threatened for a season to involve him in utter ruin. But roused by some true friends, or awakened by his own reflections to a sense of his imminent danger, he resolved to abandon the county of his birth, and to eschew a political life altogether."

"He had not only lost true friends by his past course but his purse was sadly deficient; and to locate in a large city, where the expense of sustaining a family even at that period, was very considerable, seemed to be a hazardous undertaking.

It so happened, however, that Dr. Eberle chose a new field for his profession, and that was Philadelphia where he began to practice medicine in 1815.

"My first professional acquaintance with Eberle, says Mitchell, his biographer, was in the seummer of 1819, when I resided at Norristown, Penna. and he on Race Street between 8th and Ninth. He saw a patient who had been for some time under my care. affected with diabetes mellitus, and who, being on a visit to the City, met the Doctor casually and stated his case. This led to a consultation and laid the foundation of my favorable opinion of him as a practitioner." "We conversed about some papers

Not long after Dr. Eberle's arrival in Philadelphia he wrote some articles which attraced marked attention.

In 1818 the American Medical Recorder made its appearance under the editorship of John Eberle, M. D. as a quarterly.

Shortly afterwards he was elected a member of the Linnaen Society of Philadelphia.

In 1822 the Berlin Medical Chirurgical Society enrolled his name in their list of foreign members.

In 1825 he was elected a member of the Academy of Natural Sciences of Philadelphia.

He was active in promoting the interest of the Jefferson Medical College and may be regarded as one of its offidient founders After the establishment of the institution he was appointed professor of the practice of Physic, in 1825. In 1830 he was transferredto the chair of materica medica. He was a lecturer, also, on obsterics.

In the fall of 1831 he removed with his family to Cincinnati, and was elected Professorm of Materica Medica in the Ohio Medical College. In the change which necessarily occurred on this occasion he was called upon to resume the branch he formerly taught in Jefferson College, and the practice of medicine again came within the immediate duty of his profession char

In 1837 he was induced from many circumstances once more to change the scene of his labors, and he removed to Lexington, Ky. wher he became professor of the medical department of the Transylvania University, where he died shortly afterwards.

He was the author of several distinctive treaties which long rendered his name familiar to the medical student.

In 1822 his treaties on Therapeutics came before the public, which was conceded, not only in this Country, but in other lands, to be the best work on the subject ever issued from the American press.

"As evidence of the high esteem placed upon it, the work was translated into several foreign languages, and has been quoted with marked approbation ever since. No American work on Therapeutics has ever yet been published so full of originality and real excellence. In 1830 appeared his practice of Physic in 2 Vols. octavo, a deservedly popular work, and since often re-printed.

#47

3rd GENERATION - BRANCH E.

10. ELIZABETH EBERLY, daughter of Michael Eberly and wife, was born in Europe about 1722. Died She married Jacob or John Kurtz .

Abstract of Wills -

Jacob Kurtz 8/9/1788 - Probated 5/26/1792 (Leacock Twp.

Ex. Elizabeth, Christian and John

Children:

Jacob -
Christian
Catharine, wife of John Kurtz
Abraham
John
Anna wife Christian Weidman
Barbara, wife of Jacob Kurtz

Book 440
Abstract of Will of John Kurtz, Tulephocken, Berks Co.
Nov. 14, 1795/ Probated May 16, 1796.
Wife Elizabeth
Children:

Adam -
Stephen -
John
Jacob -
Magdalena
Barbara

To son Adam & Stephen plantation in Tulpehocken
To John, Jacob, Magdalena and children of deceased Barbara plantation in Dauphin County.

4th GENERATION.

1⁰ John Eberle, son of Henry and Catharine(Burkhardt)Eberly was born at Sun Hill, Penn Township in July 1758; died on April 6th 1823 on his farm near Sporting Hill, Cumberland County, Pennsylvania.

On November 24th 1776 he married Elizabeth Bricker She was born June 1st 1759; died December 4th 1813. They are buried in the graveyard on their farm near Sporting Hill, Cumberland County.

For fifteen years after his marriage he resided on the Bricker farm in Cocalico Township, near Milbach. In 1791 he migrated to Cumberland County where on July 10th he took up two hundred and eighty acres of land along the turnpike near Sporting Hill. He purchased the Col. Woods farm.

The children were: 5th Generation.

John	b January 24th	1778	Shelly & Snavely
Jacob		1779	Anna Shavely
David	November 3rd	1781	Catharine Frankenberger
Benjamin	September18,	1783	Barbara Kaufman
Elizabeth			John Shavely
Barbara	May 2nd	1788	Died in infancy
Samuel	April 30th	1790	Catharine Erb
Catharine	June 8th	1792	Joseph Witmer
Henry	April 5th	1795	Anna Leib
Anna	March 23rd	1797	Martin & Musselman
Joseph	July 25th	1799	Cramm & Zimmerman
Maria	Dec. 21st	1801	Daniel Coole
Peter	Nov. 12th	1803	Sarah Brenizer.

Samuel Eberly born April 30th 1790; married Catharine Erb. Daniel, their son, became a noted minister of the United Brethern Church.

Peter Eberly, born November 12th 1803 married Sarah Brenizer:

The children were: 6th Generation.

Levi B	m	
John B		

Levi B. Eberly was born He was a doctor of medicine and resided at Smithville, Ohio.

#59

The children are: 7th Generation.

Virgil A. b.
Resides at Smithville, Ohio.

1 daughter.

John B. Eberly was born Died
He married Moore Resided at Smithville, Ohio.
He was a professor.

The children are : 7th Generation.

Isa Moore Eberly b. She is the owner
or the old Eberly Bible.

John b. Resides at Smithville,
Ohio. He is a noted musician.

For a complete genealogy or the posterity of John Eberly born 1755 see Biographic Memorial or John Eberle, by Levi Martin, or Kingston, Penna., copies or which are owned by Virgil A. Eberly, J. K. Eberly, druggist or Philadelphia, Kathryn Beard Eberly, Chicago, Ill and there may be one on the State Library at Harrisburg, Penna.

4th GENERATION.

11. JACOB H. EBERLY, son of Henry and Catharine(Burkhardt) Eberly, was born January 27th 1752; died December 2nd 1810 On November 10th 1781 he married Anna Witmer, daughter of Michael Witmer.

He was a farmer and a blacksmith by occupation and resided on the Eberly homestead in Penn Township.

The children were: 5th Generation.

Henry	born	1782 m.
Mary		1784
Anna		1787
Jacob	born Dec. 30th	1790
John		1796
Henry		1798.

5th Generation.

Jacob Eberly Jr. was born December 30th 1790 on the old homestead. He was a blacksmith by trade and also farmed on the old homestead. He married Fannie Mellinger, daughter of David Mellinger, of Manor Township, on February 16th 1819.

The children were: 6th Generation.

Anna M	b. January	9th 1820
David M	September	30th 1821
Elizabeth M	November	21st 1823
Jacob M.	October	1st 1826
Fanny M.	October	1st
John M	February	21st 1830
Benjamin M	July	31st 1832
Christian M	February	3rd 1835.
Peter M	Died in infancy.	

6th Generation.

Jacob M. Eberly was born October 1st 1826 and assisted his father in farming and blacksmithing. Upon the death of his father, October 14th 1867, he, and his brothers and sisters inherited the old homestead on whih he resided until his death.

"Much of his leisure time is devoted to literary pursuits, his fine library of 1300 volumes embracing all the standard works on history, science and religion, together with the best editions of modern and contemporary poets. The current periodicals of the day are found upon his table. Mr Eberly was educated in the Mennonite faith, and is still one of its devout adherents, and a member of the old Mennonite Church."(Ellis & Evans Hist. of Lanc.)

3RD GENERATION Branch No. 4

MAGDALENA EBERLY.

MAGDALENA EBERLY, daughter or Michael Eberly and wife, was born in Europe about 1720; died after 1792 in West Cocalico Township, Lancaster County, Penna.

She married John Gockley of West Cocalico Township (now Clay Township) He was born in 1719 in Europe; died August 3rd 1796, aged 77 years.

They are buried in the Gockley Family Burial Ground located in the corner or one of the fields on the old Samuel Burkholder farm, both graves being marked with red sand stone markers.

The inscription on his marker reads as follows:

"JOHN GOCKLEY/ 1796." Her marker bears the following initials: "MA GA" (Magdalena Gockle)

John Gockley's will is dated 1792; was probated in 1796, being recorded at Lancaster in Record Book F, Vol. 1, page 658. John and Deitrich executors.

The members or the Gockley family who sailed for Pennsylvania came, as near as the writer can ascertain, from Vlodendorf, Canton or Basel, Wallenberg, Switzerland. Among their travelling companions were the Binkleys, the Thoma family etc?

The Gockleys when they left their native country journeyed by boat down the Rhine to Rotterdam, from whence they sailed on the Ship Princess Augustus, Samuel Merchant Master, for Pennsylvania, arriving at Philadelphia, from whence they journeyed to Lancaster County,

The date of their arrival is fixed by the Ship Master's list, which shows that on September 16th 1736 three or the four Gockleys who sailed for Pennsylvania took the Oath of Allegiance at Philadelphia, the other member died on the voyage and was buried in the sea. He apparently was the father or the remaining three.

Their names were as follows:

1. Sebastian born in 1686 Died at Sea -Aged 50 years.
2. Sebastian " 1714
3. Deitrich 1716
4. Jean (John) 1719.

The name Gockley has been spelled many different ways. The Shipmaster spelled it Caskelie; Rupp wrote it Caquelin; and others wrote it Gackle, Gockle, Gockley, Cogley, Gogle, Cocklin, Kockle etc. The earliest Gockley, Gockley, Gockley,

6. Catharine Gockley married Christian Weist. They resided in the vicinity of Weist's Mill near Cocalico Post Office. They had a son Jacob, born November 25th 1796; died January 8th 1883. He was the father of the late Samuel S. Weist, M. D. of Schoeneck, Penna. Dr. Samuel Weist was born September 25th 1826.

9. Deitrich Cockley was born on the Gockley homestead in West Cocalico Township, on September 3rd 1767; died May 27th 1828; aged He married Barbara Bixler, born May 27th 1764; died May 27th 1850. She was a daughter of Abraham and Ann Bixler. He died in 1819.
They are buried in the Union Cemetery near Denver, Penna.

After their marriage they settled on a tract of land along the road leading from Denver to Reamstown, a short distance below the old Denver Schoolhouse, where they carried on farming. Denver at that period of time was known as Union. It was renamed Denver at the time the railroad was built in 1863.
He served in the Lancaster County Militia under Captain Ream.

The children were: 4th Generation.

11. Anna B. . . . b. . . m. John Burkholder
12 David B b. Dec. 2nd 1804 Susanna Bear.
& others who migrated to Cumberland County. One of his brother's daughters married Wirpich and resided at Myerstown, Penna. where he was a merchant. Their daughter Luella b 1867 now resides at Washington, D. C

12. DAVID B. GOCKLEY, the writer's maternal grandfather, was born near Denver, December 2nd 1804; died February 17th 1886, aged 81 years, 2 months and 15 days.

On June 9th 1829 he married Susanna Bear, born April 13th 1808; died October 22nd 1864. They are buried in the Union Cemetery adjoining the farm on which they resided.

Susanna Bear, wife of David B. Gockley, was a daughter of Abraham and Mary(Erb) Bear. Her mother was a daughter of John Erb, Sr of Clay, son of Jacob Erb, and grand son of Nicholas Erb, the pioneer. John Erb was the grandfather of Hiram D. Erb, merchant of Clay, and the great-grand father of the writer's mother. John Erb served for three years as a teamster during the Revolutionary War, afterwards resided at Clay. His father Jacob, represented his district in the Legislature of the State after the close of the Revolutionary War. He died in 1810 at 83 years.

The children of David B. and Susanna (Boar) Gockley were:

13.	Susanna B	b. November 25th 1838
14	Nancy B.	November 3th 1838
15	Louisa B.	November 6th 1840

13. Susanna B. Gockley was born November 25th 1838; died January 6th 1862; aged 18 years 1 mo. and 11 days. She married Reuben Royer, and died shortly after her marriage.

14. Nancy B. Gockley was born November 3th 1838; died April 27th 1871; aged She married Benjamin Brubaker, a descendant of the pioneer Abraham Brubaker, a short sketch of whom is given on page of this history.

The resided on the Gockley homestead near Denver where they carried on farming. They are buried in the Union Cemetery. Religious they were Reformed Mennonites.

The children born to this Union were:

Susan G. b Single, Denver, Pa
Annie G.. m Daniel Givler ——
Katie G. " " Davis Coldren —

Benjamin Brubaker was married twice. His second wife was Mollie Leicy, born Died

To this union were born the following children:

Maggie L. Brubaker m Levi Mellinger, Denver, Pa
Lizzie L. Brubaker Single
Sallie L. Brubaker m Wayne Fry, Denver, Pa.

15. LOUISA B. GOCKLEY was born November 6th 1840. She married Michael S. Eberly; they being the writer's parents.

3rd GENE ATION Branch No. 6.

ULRICH EBERLY, MARTIC TOWNSHIP.

11. ULRICH EBERLY, the 4th son of Michael Eberly and wife was born in Europe in 1723; died in Providence Township in 1809; aged 86 years. His will was probated November 6th 1809, and is recorded in Record Book K, Vol. 1, page 121. signed in German "Uli Eberli."

According to the statement made in Ellis & Evans History he was one year old when he came to Pennsylvania and came to the Conestoga Valley in the year 1730.

He married Barbara Shenk, a daughter of Michael Shenk of Martic Township. They settled on a tract of land in Martic Township, subsequently owned by Samuel Stoneroad, now Providence Township.

On May 21st 1752 he took out a patent for 50 acres of land and afterwards purchased many more acres.

The children were: 4th Generation.

12 Barbara			
13 Michael	born 1750	m	Miss Martin
14 Veronic			
15 Henry	Taxed in 1779		Eye Fight, moved to Va.
16 Anna			
17 Maria			
18 Abraham			Anna Shimp
19 John			Elizabeth Bird

18. Abraham Eberly had a daughter Christiana. She was living in 1883 at an advanced age, near the old Mennonite Meeting house in Providence Township.

Mary Barnes, Daughter of Andrew
and Sarah — Sept 27, 1750, Who are?

Mary 24 Yrs W Ludwig Barnes St Clair Female
(Mercantile Library, Reed, Lehigh)

Mary E. Barnes, 908 Locust St, Allentown,
Born at Bradford, Pa in 1867, dau of
Amos (Ebling) Barnes,
Nancy Ruby Rodenheiser, and Hotel Keeper,
Res with Father Ebling and Rosa Barnes,
Waitress, Clerk
Bookkeeper
Retail
Mary E,
Bookkeeper
Clothier
Mary E,
Mary E, Operated the following Enterprises:
Steam, Laundry, Monthly and Rel Dept,
Commercial Establishment.
Merchant Tailor, Dealer, Pa
Clothier
Broker
Dyer
Mfgr

Nicholas Ent.

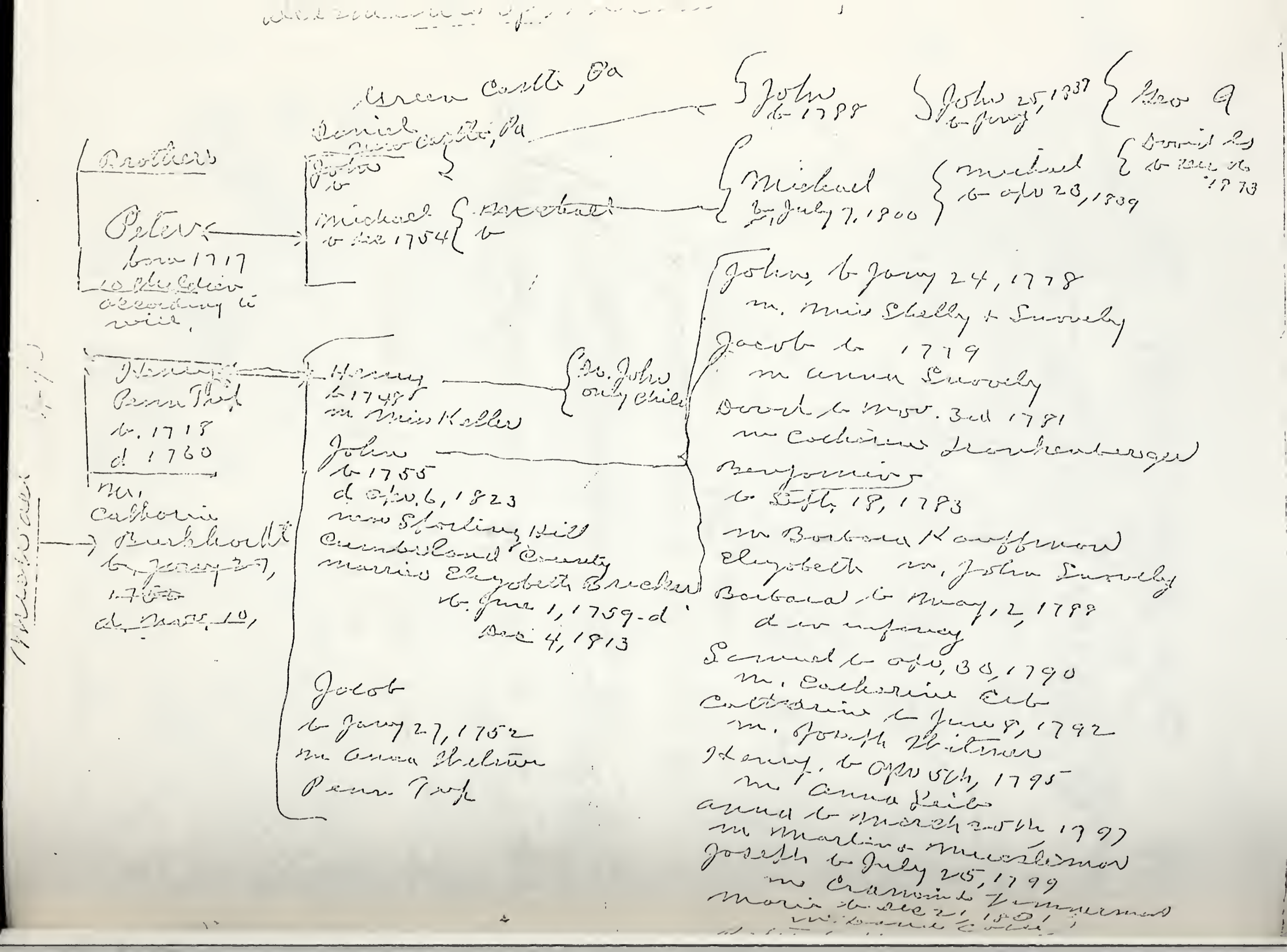
Ruth Elizabeth
Ruth Agnes Feb 12th 1908.
Jr Clay Eberhart Oct 14th 1906
eld married - Feb 12 1927
Rhoda Elizabeth Eberhart
- b. Dec 21/28 -

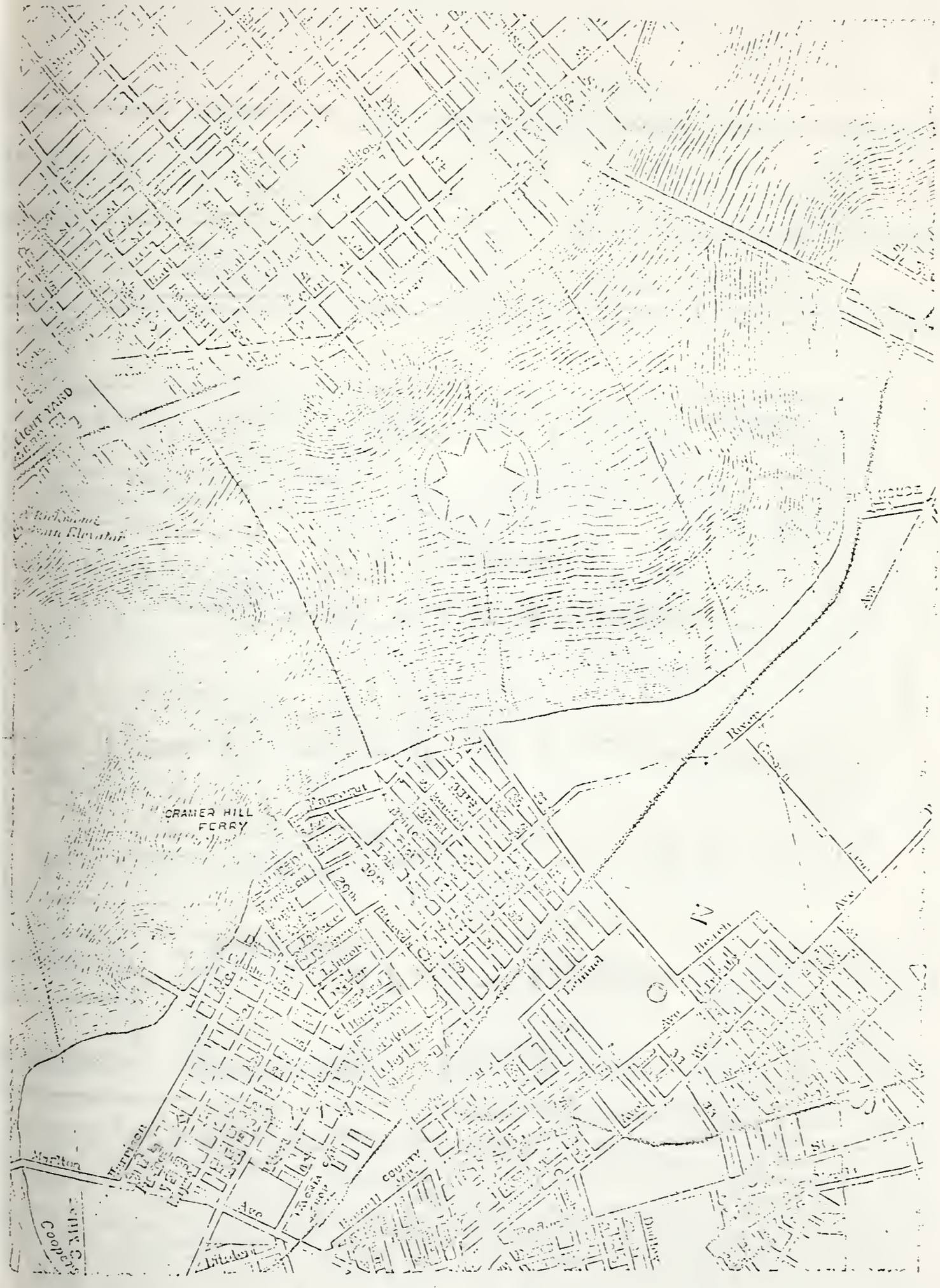
Louisa Mary Eberhart b Mo Sept 21 1877 married
aug 9th 1898 to Andrew J. Dempsey Nichols died aug 6, 192
age 53 yrs 11

Children
Vivian E. b Oct 12th 1899 died March 27, 1927
aged 3 yrs 5 mos 15 days.

Clay E b Oct 26, 1921
Richard E b Jany 26, 1923
Robert E b Sept. 27, 1924

Emma Irene Eberhart b. Aug 4th 1901 married
Sept. 4, 1920 Mark Jr Ireland b
Children - Mary b Jany 17, 1921

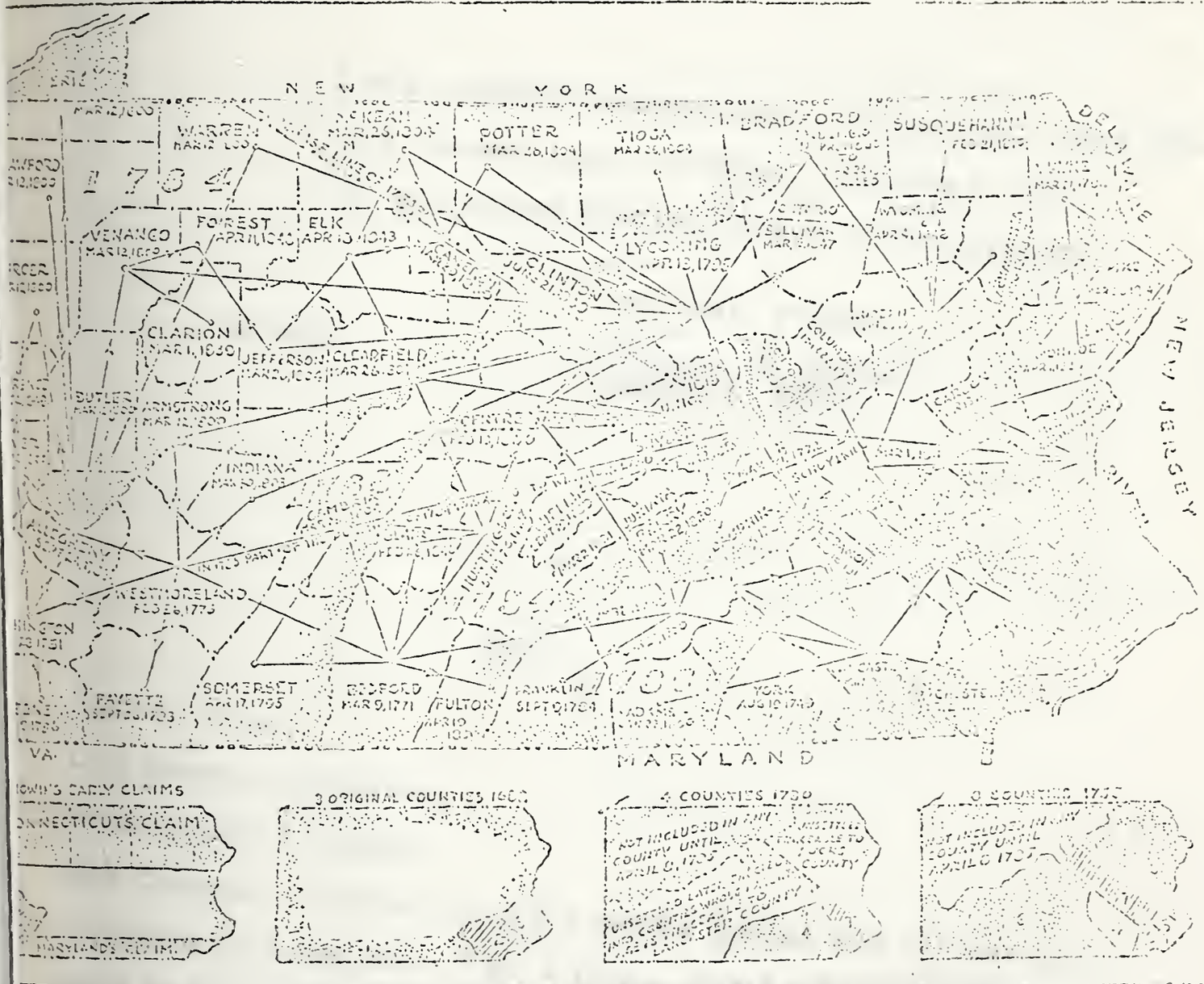

Green Castle, Pa
Daniel Green Castle, Pa
John b
Michael b Dec 1754
Brother
Peter
born 1717
to the Color
according to
will.
Henry
Penn Twp
b. 1718
d. 1760
m.
Catharine
Burkhardt
b. Jan 27,
1720
d. Dec 10,
Henry
b 1748
m Miss Keller
Dr. John
only Child
John
b 1755
d Oct 6, 1823
near Sterling Hill
Cumberland County
married Elizabeth Brecker
b. June 1, 1759 - d
Dec 4, 1813
Jacob
b Jany 27, 1752
m Anna Shelton
Penn Twp
John
b 1788
John 25, 1837
b Jany
Geo A
Michael
b July 7, 1800
Michael
b Oct 23, 1839
Daniel A
b Nov 6
1873
John, b Jany 24, 1778
m. Miss Shelly + Snively
Jacob b 1779
m Anna Snively
Dorcas b Nov. 3rd 1781
m Cochran Henderson
Benjamin
b Sept 18, 1783
m Barbara Kauffman
Elizabeth m. Joshua Snively
Barbara b May 12, 1788
d in infancy
Samuel b Oct 30, 1790
m. Catharine Eib
Catharine b June 8, 1792
m. Joseph Whitmer
Henry b Oct 6th, 1795
m Anna Leib
Anna b March 25th 1797
m Martin Musselman
Joseph b July 25, 1799
m Cranmire Zimmerman
Maria b Dec 21, 1801
m Daniel Eichelberger


CRAMER HILL
FERRY
Morton
Cooper's Slip
Little
Ave
Ave
Ave
St
St
St

H-72

stooms and Features of Ma

The Development of Pennsylvania



Prepared by the Pennsylvania Department of Internal Affairs

maps above may give you the Commonwealth of came to have 67 coun- it acquired the land duties by treaty or pur-

her states had gotten wanted, Pennsylvania been small indeed, as the four little maps sachusetts wanted to jump ia for a big slice. Mary- too, she could annex the Virginia tract to Virginia cared. They ach, however.

of the various sections until he had made treaties with and purchases from the Indians. The first three counties he established are shown in the first small map: 1, Bucks, 2, Chester, 3, Philadelphia.

The practice of honorable purchase was carried out by the early government after Penn's death, so that step by step the Commonwealth came into peaceful possession of the land given to Penn in the original grant by the King of England rather than by conquest.

It required 110 years after the first purchase to make 52 more treaties and purchases which made the state as large as it is today. The last acquirement was the "Purchase of the Triangle" on Lake Erie from the Indians. It contained 202,107 acres.

The third little map, which previously appeared on the School Page, shows the establishment of the fourth county Lancaster. It was then much larger and another large area to the north and west was considered to have Lancaster "parentage."

The fourth small map shows the four new counties to be established: 5, York, 6, Cumberland, 7 Berks, 8, Northampton.

The large map shows the dates on which each county was organized and the arrows to the county seats show from which counties each was taken. Today there are 67 counties. The last one to be established was Lackawanna. The dates of the major acquisitions are also shown.

Philip H. Dewey, state secretary of Internal Affairs, by whose direction the map was prepared, has offered a copy to be placed for each schoolroom in Pennsylvania in which history is taught. They are being distributed here by the county superintendents of Pennsylvania.

GEORGE A. EBERLY
LINCOLN, NEBRASKA

UNITED SPANISH WAR VETERANS
OFFICE OF
COMMANDER IN CHIEF

June 4, 1940.

Mr. David G. Eberly,
Lititz, Pennsylvania.
Dear Friend:

I was recently in Long Beach, California, and a note was handed to me, of which I enclose a copy. Do any of our Eberlys live at Mechanicsburg?

Very truly yours,

GAE-GEH

GEORGE A. EBERLY

COPY.

"Hilton Hotel,
Long Beach, California.
Judge George E.Eberly:
Dear Comrade: I tried to get a chance to see you but was not fortunate in doing so. I am a Penna. Eberly--Mechanicsburg. Would be glad to have a chance to meet you before you leave.
D.A.Eberly, 1720 Westerly Terrace,
Los Angeles, Calif."

4-74

State of Nebraska
Supreme Court
LINCOLN

GEORGE A. EBERLY
JUDGE

August 2, 940.

Mr. David S. Eberly,
Box 24,
Clay, Pennsylvania.

My Dear Cousin:

I suppose I should call you Cousin, although we are getting pretty far removed. I received your letter of July 22nd with reference to the Mechanicsburg Eberlys. I read it with great interest, and I want to thank you for the information contained.

By the way, our forbear, Peter Eberly was born in 1717. Who was his wife and when was he married, or don't you have that information.

I am always glad to hear from you because you seem to have first hand information as to our Eberly family which many others don't appear to possess.

Very truly yours,

George A. Eberly

GAE-MSH

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State of Nebraska
Supreme Court
LINCOLN

GEORGE A. EBERLY
JUDGE

September 16, 1940.

Mr. David F. Eberly,
Elay, Pennsylvania.

My Dear Cousin:

I have your letter of September 9, 1940 relative to the Eberly genealogy. I note that your genealogy makes Peter Eberly as the second son of Michael Eberly, and that he was born in Westphalia, Germany about 1717. Your former letter, as I understood it, traced my descent through Peter Eberly. He was the son of Heinrich Eberly and wife, and who died at Sinking Springs, Berks County, Pennsylvania. As I understood it, his son, Daniel Eberly went to Irwinsville, Pennsylvania and that Daniel Eberly's son, John Eberly, went to Ohio, and this last John Eberly was my grandfather. This Peter Eberly, it seems, was a son of Michael Eberly, according to the present diagram, and was born in 1717 and died in 1792. One of his sons was Dr. John Eberly. Now, which is correct. If I descended through Peter Eberly, as I always thought, direct from Mother Eberly who came to Pennsylvania with her six children,--is one thing. If we are descended from Daniel Eberly, the son of Michael Eberly, we are a different breed of Eberlys. Is the Daniel Eberly mentioned in Peter Eberly's will migrate to Irwinsville, Pennsylvania. That is where my great, great grandfather lived and died, and it is from thence that my own grandfather removed from when he came into Stark County, Ohio.

I want to thank you for your contribution because it is certainly interesting.

Very truly yours,

George A Eberly

GAE-LM

476

Selinsgrove, Penna.
Jan. 13, 1941

Hon. George A. Eberly
Lincoln, Nebraska

Dear Sir:

I am the grandnephew of David G. Eberly whom you sent a letter on September 16, 1940 and asked him some questions relative to your ancestory. Although my knowledge of the Eberly history is most meager as compared to Uncle David's I shall make an effort to answer your questions.

As I understand Uncle David's history, you descended through Peter Eberly direct from Mother Eberly. However the descendants of Daniel Eberly are not a different breed but the same breed of Eberlys as the descendants of Peter Eberly as Daniel Eberly was a son of Peter Eberly and not a son of Michael Eberly. Daniel Eberly was of the fourth generation and the third generation had no Michael Eberly. Therefore it is certain that Daniel Eberly's father was not Michael Eberly.

Daniel Eberly did migrate to Green County, Pennsylvania.

Uncle David made his home with Mother and me for the the last five years.

477

Lancaster Bell, Now Mute, Helped Peal News Of Independence 175 Ye

Lancaster's Liberty Bell Seven Years Older Than Famous Counterpart

By JOSEPH T. KINGSTON
Of The Staff

This anniversary of the proclamation of American Independence, thousands of persons — including many from Lancaster—will file reverently through Philadelphia's famous Independence Hall, to gaze at the impressive relics of 1776. And, as always, the center of interest will be the great "Liberty Bell," one of the most famous symbols of all recorded history.

By contrast, a bell that is seven years older than Philadelphia's pride and joy, and a bell that also rang out the world-shaking news of July 4, 1776, will mark the anniversary in silence and solitude here at Lancaster.

Lancaster County's own "Liberty bell," sole survivor of the half dozen local bells that clanged wildly at the birth of the United States of America, has been mute since 1886. Sixty-five years ago, while summoning the congregation of Grace Lutheran Church to services, it cracked — in a manner almost identical with the famous disfiguration of the Independence Hall bell.

Today, it rests on a pedestal in the vestibule of Grace Lutheran Church, just inside the James Street entrance, its presence unsuspected by many residents of the immediate neighborhood.

Indeed, many newer members of the church congregation itself, who have not yet got around to reading the brief historical sketch framed on the wall behind the rel-

Turn To Page 8 For More Of BELL



Lancaster's own "Liberty Bell," flanked by a 125-year-old copy of the Declaration of Independen inspected by Mrs. Richard W. Bomberger, Jr., 218 E. Orange St., whose husband is among American soldiers in Korea to whom the 175th anniversary of the United States of America will something more than just another "holiday." This bell, cast in England in 1745, is the only one n surviving of those local bells whose joyous, defiant peals announced the historic news from Philade phia in July of 1776. It has been silent since 1886, when it was cracked. (Intell Photo).

(1745)

little suspect, the fascinating story of this 200-year-old example of English bell-founding.

Its last colorful chapter was written 25 years ago, when, on the occasion of the 150th anniversary of the Declaration of Independence, the Lancaster bell was carried in police-escorted procession to the Pennsylvania Building on the grounds of the Sesqui-Centennial Exposition at Philadelphia.

Mounted on a decorated truck and guarded by Officers Lou Matt and Dan Shaub, of the Lancaster City Police, the bell rode in state along the Lincoln Highway to the Philadelphia City Line, where it was met by an honor escort of Quaker City police.

Following it was a motorcade of decorated automobiles, headed by one occupied by Mayor Frank C. Musser and Mrs. Musser. At the Exposition Hall, it was placed on display with five other "Liberty Bells" from Easton, Bethlehem, Reading, York and Chester.

For the balance of that Summer of 1926, the Lancaster Bell, along with its neighbors, was viewed by hundreds of thousands of persons. Later, it was returned to Grace Lutheran Church, into whose possession it came in 1853, as a gift from J. Frederick Sener.

ATTEST TO ANTIQUITY

The crown of the bell is still encircled with the great raised letters and Roman numerals that attest to its real antiquity and confirm its peculiar background. In Latin, the circlet inscription reads:

"Sub Auspicio Viri Venerandi Onesimi Societ Ephrat Praepositi Ad MDCCXLV."

(By the authority of the Venerable Onesimus Appointed by the Ephrata Society A. D. 1745.)

And these few words hint at a strangely fascinating story, far removed from the Fourth of July, but significant to a full understanding of the historic importance of Lancaster County's "Liberty Bell."

For it was this bell, indirectly, that initiated a major uproar in Johann Conrad Beissel's unique religious community at Ephrata.

"Onesimus" of the bell's inscription, was a gent named Israel Eckerle. Early in 1745, he was the Prior of the Brotherhood of Zion at the Ephrata Cloister. Actually a disciple of the founder, he had used his more forceful personality and greater gifts for organizing a necessary economic order, to challenge Beissel's leadership of the curious community along the Cocalico.

In a word, he was a thorn in the side of Beissel. But, by virtue of his mystical office, he had achieved the position of head man — in fact if not exactly in theory.

For some time, Beissel had been desperately trying to put the Eckerles in their place (Israel had a couple of brothers who naturally supported his position and threw all sorts of monkey wrenches in Beissel's plans to regain control of his "Society").

Beissel's big opportunity came when he learned that Prior Onesimus had taken it upon himself to order a large bell cast in England, for the use of the monastery at Ephrata.

With the other members of the community, against the influence of the Prior, was the monastic boss's increasing preoccupation with "Babyloman trash," — or the worldly trappings of the "churches" — he probably used the matter of the bell to call a showdown.

The Prior lost out, and with one of his brothers and another member of the community, he quit Ephrata on September 4, 1745, and lit out for the frontier.

But his bell was on the way from England. Exhorted by Beissel, the Ephrata community resolved to have it broken up and buried when it arrived.

Peter Miller, the famous printer of Ephrata, who succeeded Beissel as chief of the community (and who later translated the Declaration of Independence into German for the benefit of the local population) recorded in his "Chronicon Ephratense," or history of the community, that the chief reason the bell was spared destruction was an economic one.

Miller, after describing how shocked and outraged the brethren were at Prior Onesimus's purchase of the bell, says that there was one major drawback to the contemplated "smash-it-up" rite of exorcism. Obviously, if they accepted the bell, knocked it to pieces and buried it, someone was going to have to pay for it.

And the tab came to 80 Pounds sterling. A little matter like that wouldn't have bothered the lately-deposed Prior Onesimus, who held a goodly part of the community purse and loved to spread himself around on occasion, but the rest of the brethren didn't feel that they could afford 80 Pounds' worth of righteous indignation.

BELL "PARDONED"

So, according to Peter Miller, the bell was "pardoned" of its evil-by-association, and the community made out a bill of sale to Trinity Lutheran Church at Lancaster.

The bell arrived at Philadelphia in the early Winter of that year and was hauled to Lancaster, where it was installed in the steeple of the Lutheran church.

It came in mighty handy, too, during the unsettled years of the French and Indian commotions, when the dark hills across Susquehanna often were watched with fear. High in the steeple, it looked out over the "waggons" Benjamin Franklin gathered here to send along to the British General Braddock, marshalling transport for his disastrous expedition into the Pennsylvania wilderness.

It assembled the militia, it warned of fires and called together the people for reading of the latest news from the frontier outposts. It tolled for funerals, and pealed for weddings, and for 25 years performed the routine functions of a small-town church bell.

Then on June 19, 1770, its familiar clanger again took on the tones of excitement and danger. Here in Lancaster that day, the Lancaster County Committee of Grievance, headed by George Ross, signed a set of resolutions strongly condemning the growing "oppressions" of Great Britain, and approving any measures the colonies might attempt to obtain the repeal of the "unconstitutional" taxations and restrictions on trade.

Four years later, again to the chiming of the bell, the citizens of Lancaster gathered, formed the historic "Committee of Correspondence" — and the long struggle for factual independence formally got underway.

A LIBERTY BELL

But the really big moment came on July 8, 1776. On that day, in concert with the great State House bell in Philadelphia, and community bells elsewhere, the old Trinity Lutheran Church steeple bell became a "Liberty Bell" — ringing out the news of the Signing of the Declaration of Independence.

Although the Declaration actually was signed by the members of the Congress at Independence Hall late on the day of July 4, there was no public reading nor bell-ringing until July 8, 1776, even in Philadelphia.

There were several reasons for this, but chiefly the delay was occasioned by the difficulty in getting accurate copies of the official Declaration into the hands of officials in the various centers of population, so the people would know what all the shouting was about.

The other bells of Lancaster that joined in that brazen chorus of defiance and resolution on July 8, 1776, have long since vanished. This one now alone remains.

THRU PERILOUS DAYS

Through the perilous days when Lancastrians, with their fellow-Americans, were struggling valiantly to seal and deliver the "independence" so boldly proclaimed, the Trinity steeple bell continued to serve as one of Lancaster's "official" bells. On a memorable day in September, 1777, it welcomed to Lancaster the unhappy gentlemen of the Congress, enroute to their nine months' exile in York.

It rang wildly again at the news of Yorktown, and its heavy tones greeted the inauguration of Washington; then, later, tolled his requiem. It rang farewell and hail again to soldiers off to and home from the War of 1812 and the Mexican War; it marked the arrival of the first railroad train in Lancaster, and every other historic event until the year 1853. By that time, it has been swinging in the classic new bell tower of Trinity Church since 1787, with a companion bell acquired in 1769.

It came down from the bell tower in 1853, after Gotlieb Sener purchased it from the congregation and donated it to the Washington Fire Company of Lancaster. And for nearly another 30 years, it banged out the "alarms" that sent the fire laddies running with their carriages and engines.

Back to church duty it went in 1883, when the old volunteer fire companies were replaced by a "paid" fire department.

J. Frederick Sener presented it to Grace Lutheran Church as a memorial to his 12-year-old son Charles M. Sener, who had died in 1883.

Born Dec. 9, 1833
Green Springs, Ohio.
Died [illegible]

(Blacksmith)
Nathan M. Anna Ridenbach
Born Mar. 11, 1832
Macot, Pa.

Elias H. Born Nov. 30, 1870
Bellevue, Ohio.
2nd Wife, Emma Lyons

Anna L. Daniel H. Bond
Born March 4, 1850
Married Dec. 18, 1877
2nd husband -

Mary M.
Born Dec. 9, 1833
Died Oct. 30, 1870
Buried in Shelly's Graveyard
Dunlap, Pa.

(Miller)
Benj. Lowry
Born Nov. 13, 1872
Lexington, Pa.

Minnie M. Unmarried
Born Jan. 9, 1877
Dunlap, Pa.

APR 75
N. MANCHESTER,
INDIANA